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Feb. 1, 1893.

दृष्टान्तवाक्य संग्रह ।

OR

A COLLECTION OF PROVERBS,

Bengali and Sanscrit.

দৃষ্টান্তবাক্য সংগ্রহ ।

OR

A COLLECTION OF PROVERBS,

Bengali and Sanscrit,

WITH

THEIR TRANSLATION AND APPLICATION

IN ENGLISH.



BY

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PREFACE.



THE present publication arose from the following circumstances. Understanding that Mr. W. H. Pearce, of the Circular Road Press, was in possession of a series of Native Proverbial Sayings, and desirous simply of perusing them, I applied to that gentleman for the loan of his MS. who not only, in the handsomest manner, conferred the kindness solicited, but added, with a liberality that reflects upon him the highest credit, that should I feel disposed to undertake the task of revisal and translation, with a view to publication, his materials were at my disposal. The present work is the result; a work which can scarcely fail to be of service to those who study the Bengáli language, whether with a view to convey instruction to the Natives themselves, or to obtain an insight into their characters, habits, and modes of thinking.

The original Proverbs were, for the greater part, collected for Mr. Pearce by Natives around him. A few were kindly supplied me by my friend Mr. Reichardt. My task has been, besides correcting the very numerous errors in orthography,

&c. and embodying with these such additional sayings as my own reading and conversation have furnished me with, to add a translation of the whole, with a notice of the application designed, corrected and enlarged from a Bengali one attached, in most cases, to the original, and always carefully verified.

The translation aims more at correctness than elegance, which latter quality is scarcely indeed compatible either with the homeliness of most of these aphorisms, or with the literality indispensable to the object in view in presenting them to the European Public. Delicacy and propriety too, have sometimes demanded a deviation from the coarseness of the original Proverb, which nevertheless it was judged well not to withhold, as serving to the immediate design of the publication. I must not, however, be considered responsible for any sentiments expressed, in many cases so directly at variance with the truth of nature, policy or science: my office is not to patronize opinions, but to exhibit them, in order to aid an insight into the structure of the native mind; and in doing so I trust I shall not have been unsuccessfully employed, or have expended, without an adequate result of advantage, the labour, by no means inconsiderable, necessarily undergone.

The estimates formed of this collection may be various. Some may deem a large portion of its

contents mean; and current among an illiterate people, the style is of course often low and incorrect; yet as the actual expression, in customary language, of the national character and notions, it is only the more valuable. Avarice and cunning, selfishness and apathy, everywhere show themselves; the sordidness of worldly aims, and indifference to higher, are seen to flow naturally from a base idolatry that confers neither elevation of mind nor purity of heart.

Hence, however, a greater sympathy with the demoralized condition and superstitious ignorance of a whole people, will probably be excited,—and consequently a more diligent and pitying activity exerted, in endeavouring to introduce amongst them the light of truth, the power of a rational piety, a holy and spiritual religion.

Nor, judging from my own experience, is the advantage small, I apprehend, derivable from this collection, towards understanding many otherwise obscure passages in books, or concise allusions in the conversation of Natives. In this view are added to the Bengáli a few Sanscrit proverbs frequently heard from the mouths of the better instructed, or met with in the higher publications.

In conclusion, the merit of the suggestion of the present work is due entirely to Mr. Pearce; as well as that of having caused the far larger portion of

the collection to be made—the deficiencies in execution, be they what they may, are attributable only to myself. It should be observed, however, that isolated sentences like these, and often incomplete in grammatical structure, are peculiarly difficult and frequently susceptible of various renderings: if, therefore, I have occasionally failed to seize the just intention of a Proverb, this circumstance must plead excuse for me with the candid and considerate reader.

I now resign to the judgment of those for whose benefit I have been occupied, the result of an application, the object of which, doubtless, will obtain for my work that measure of indulgence which it may require.

W. M.

CHINSURA, *July*, 1832.

COLLECTION OF PROVERBS, &c.



1. উঠিত মূলা পাতায় চেনা যায়।

The springing radish is known by its first leaf-sprouts.

Meaning, that as the size of these decides that of the mature radish, so the future eminence or excellence of a man may be determined by the earliest indications of his disposition.

2. বাঘের গোবধ।

'Tis the tiger's preying on the cow.

Intimating, that if evil-disposed men injure others, or practise any villainy, it is but what was to be expected; as the natural ferocity of the tiger impels him to devour the useful cow.

3. হুঁচো গন্ধে রক্ষা নাই, বোট্কা গন্ধ কয়।

He cannot get rid of the stench of the musk-rat, and says every thing smells rank.

A sarcasm on one who, though wretchedly poor, yet when away from home boasts himself wealthy—as one who having in his own abode eaten something affected with the smell of the musk-rat, being invited to another's feast, supposes an ill savour in the best article of food presented him.

4. খুদ্ পায় না মলুকারে কাঁদে ।

When one can't obtain crumbs, calling for cleaned rice.

Applied to a low person aiming at a high post : resembling a child who cannot, by whining, obtain from his mother the refuse crumbs, yet begins to cry for the picked rice.

5. ভাত দেবার ভাতার নয়, কিল মারিবার গোসাঁই ।

A bad rice-providing husband, but clever at thumping.

Applied to one in whose service one risks even life without being advantaged, while reproached with the slightest fault—resembling a man unable to maintain his wife, yet beating her on the smallest provocation.

6. ভাত খাও ভাতারের, গুণ গাও নাছের ।

What! eat a husband's rice, and extol the merits of a gallant!

Said to one who though long supported by the individual who employs him, yet from ill-will to him, sounds the praises of another—like an adulterous wife, who fed and clothed at her husband's cost, extols the merits of her paramour.

7. জপের সঙ্গে খোঁজ নাই, কটিকে রাজা খোপ ।

Not a vestige of prayer, with a fine tasselled rosary of crystal beads

Applied to false or vain pretences ; as when an unskilful person sets himself off as a clever fellow ; like a hypocritical devotee, who carries a crystal bead-roll with fine tassels of red silk, and struts about with it before the people, yet does not, once even by chance, utter the name of God upon it.

8. কাণা পুতের নাম পদ্মলোচন ।

The blind son's name is Lily-eyed!

When vile persons are decorated with fine titles and attributes : as when one being childless has at length a son born blind, and calls him, through a doting fondness, Lily-eyed !

9. বানন হইয়া চাঁদে হাত ।

The dwarf seizing the moon with his hands !

Used of one who, himself unqualified, wishes for high office and large possessions, and reviles his superiors.

10. গুলে মাদুরী নাই, উত্তর শিহরি ।

Not a mat to begin with, and shudders at the north !

When a penniless person would ape the affluent ; like one destitute of even a mat to lie upon, shunning to place his head to the north—(carefully avoided by the respectable).

11. বানরের গলায় ঘণ্টা ।

'Tis the bell on the ape's neck !

Addressed to (an incompetent person, charged with an office of importance), resembling the monkey on whose neck a large bell had been fastened, which, by its weight, disabled him from moving about.

12. তোমারো পিরিতি বালির বাঁদ, কণেক হাতে
দড়ি কণেক চাঁদ ।

Your love is a dam of sand: one moment placing the moon in my hand, the next threatening me with a rope.

Addressed to an employer, or a great man, in dancing attendance upon whom you are first encouraged with a shew of kindness, but in the end, instead of serving he is dis-

posed to be severe upon you; resembling a dam of sand, which holds out as long as the weather is dry, but when the rains fall, leaves no trace of its existence; or as friendship with the deceitful, in which is no permanent enjoyment, and which lasts not long—who will at first strive to please, as though he would place the moon in your hands, and again load you even with fetters.

13. লাভ না ভুতো কাঠ পানা শুতো ।

No gain to be had but a punch with a stick!

Said to one from whom there is little expectation of aid or service, but who, on the contrary, is ready to injure you.

14. মাথা নাই তার মাথা ব্যথা ।

His head aches that has no head!

When one talks of or wishes for what is either difficult of attainment or altogether unattainable.

15. গাঁ বড় তার মাঝের পাড়া ।

A great village with its central quarter!

(Meaning one too small and insignificant to be distinguished into quarters.) Spoken of one who extols extravagantly a mean person, or trifling object.

16. এক গায় ঢেঁকি পড়ে আর গায়ে মাথা ব্যথা ।

A pestle has fallen in one village, and head-aches are felt in another!

When one is angered or pleased by the praise or abuse bestowed on others.

17. কোথা রাম? রাজা হয় না। কোথা রাম? বনে।

Where's Ram? he is not king: where is Ram? in the desert.

When, praying for a desired object, the contrary falls out. In allusion to a story of Ram's consecration as king, followed not by his reigning, as anticipated, but by his penance in the desert.

18. পাগলা ভাত খাবি না, হাত ধোব কোথায়।

Here, fool! won't you eat some rice? where shall I wash my hands?

When one is anxious for a thing, which, when attainable, another asks him will he not take. As much as to say with us, Will a cat eat fish? and meaning that he *will* of course, and make no difficulty at doing so, any more than a fool will refuse to eat offered rice before he has washed his hands, (which none but an idiot among Hindoos would do.)

19. মোল্লার দৌড় মশীদ তাগাদি।

The Mullah runs as far as the mosque.

(Meaning that he can go no further.) When a person having committed an offence, goes straight to some great man his patron, to secure a pardon, yet cannot effect it; and so, able to do no more, resigns himself to his fate.

20. পাগলে কি না বলে, আকালে কি না খায়।

What won't a fool say, and what won't men eat in a famine!

Said to one who abuses a worthy person.

21. গোড়া কেটে আগায় জল ঢালা ।

Cutting at the root, and watering the top!

Spoken to one who pretends to do service where he has before really injured.

22. খোষকে তেল নাই, কলার বড়ায় সাধ ।

With no oil for his skin, longing for banana cakes, (fried in oil.)

Of one who, though destitute of food and raiment, indulges a longing for luxuries.

23. বড় বিয়ে তার দুই পায়ে আলতা ।

A great wedding! lac-paper on both legs!

Said jeeringly, when a man makes a great fuss about a trifling matter; as if one should attempt the display of all the ornaments, &c. of a great marriage procession in the case of a very humble wedding.

24. পথছেড়ে অপথে গেলে, কাঠি দিয়া কেহ ছোঁবে না ।

No one will touch, even with a stick, him who forsakes the right way for the wrong.

Addressed to deter one, who neglecting his proper duties, engages in what he ought not.

25. এতো ছেলের হাতের পিঠে নয়, যে ভোগা দিয়া
থাবে ।

This is no cake in a child's hand, to be got hold of by wheedling.

When one attempts, by artful efforts, to get possession of something belonging to another.

26. অন্ধ জাগো না কিবা রাত্রি কিবা দিন।

Won't you wake, blind man? what is day or night to him?

Said jeeringly when one always inconsiderate is exhorted to be reflective and careful.

27. চোরের উপরে বাটপাড়ী।

Robbery on the thief!

On occasion of deceptions practised on one who has made a gain by deceiving others himself.

28. হাতের শাঁখা দর্পণে দেখা।

Using a mirror to look at one's bracelets.

When a laborious mode is taken to learn what is easily and simply understood.

29. হাতির সঙ্গে বেঁড়ে বলদের ঠেস।

The tailless ox pushing at an elephant!

When a low fellow is found vilifying a great personage.

30. জাহাজের কাছে জেলে ডিঙ্গি।

The fisherman's skiff and the merchant-ship.

When one mentions or extols a mean person after hearing the praises or mention of a high personage.

31. জাহাজের মাস্তুলের ভর কি জেলে ডিঙ্গিতে সহে।

Can the fishing boat bear the ship's mast?

Said when a low person is injured by the attainment of a great charge.

32. ছাতার বলে গাঁ আমার।

The Chhatar bird says, the village is mine!

When a mean fellow gives himself out as owner of what belongs to another.

33. বড় গাছেই ঝড় লাগে ।

The storm strikes the loftiest tree.

When an eminent person is the prey of misfortune.

34. নটের বৃদ্ধি হয় না কেন, থাকিবে না দুই ঘড়ি ।

Why does the buffoon gain no permanent advancement?

His dignities continue not beyond a couple of hours.

Applied prophetically to a vicious person, advanced (for a while) by his villainies.

35. কাক মরে ঝড়ে, পেচা বলে আমার শাঁপে
মরিল ।

*The crow was killed by the storm : he died by my curse,
says the owl.*

When one rejoices in the accidental misfortunes of an enemy.

36. যেদেশে কাকনাই সেদেশে কি রাত্রিপোয়াবে না ।

Will morning not dawn where there are no crows?

Meaning to ridicule the vaunting assertion that a work cannot be accomplished without such or such a person.

37. বিশ্বকর্মা যত কারিকর, তাহা জগন্নাথ দিয়া
জানা যায় ।

*One may know what sort of workman Vishwakarmá
is by Jagannáth.*

The clumsy image of Jagannáth was made by Vishwakarmá, architect of the gods. Spoken when praises are lavished on the abilities of a senseless fellow.

38. ঠক বাছিতে গাঁ উজ্জড়।

If you should pick out the rogues, the town would be desolate.

When, amid numbers, most are found equally depraved, and virtue is rare.

39. কাহারো সর্বনাশ কাহারো ভাদু মাস।

One man's ruin, another's rainy season—(when the new rice comes in.)

Said when what is an advantage to one is ruinous to many.

40. ছাগল বলে, প্রাণে মরিলাম; গৃহস্থ বলে, আলুনি খেলাম।

The Kid cries, I die; while the householder says, I have eaten but an insipid meal.

When, in attempting a kindness, the obliged feels himself not benefitted, while the obliger is injured.

41. শেয়ানে ২ কোলাকোলি, মুটুম হাত এড়াএড়ি।

Two crafty persons embracing, but at arm's length!

When two rogues endeavour mutually to over-reach without succeeding.

42. চোটেয় শুইয়া লক্ষ টাকার স্বপ্ন দেখে।

He who sleeps on a mat dreams of lacks.

When one, who is mean and poor, would assume the appearance of a man of wealth.

43. না পড়ালে পো, সভায় নিয়া খো।

If you have neglected your son's education, carry him into society.

Meaning, that a person, though uninformed or vicious, may be improved by intercourse with the wise and good.

44. হিন্দুর দেবতা উপরে চিকণ ২ তিতরে খড়।

Like Hindu Gods, externally sleek and shining, dry grass within.

Applied to things or persons (promising in appearance, though in reality ~~useless~~ or worthless.)

45. গাই নাই তো বলদ দোও।

Have you no cow, then milk the ox.

Used sarcastically, when one requires something impracticable or unattainable.

46. লঙ্কায় গিয়া হনুদের গুঁড়া।

Going to Ceylon for a few grains of turmeric.

When one has gained little by attendance on the great, or by distant travel.

47. যার ছেলে যত খায়, তার ছেলে তত লালায়।

The more one's children eat, the more they crave.

When after large gains in a person's service, a man is still unsatisfied, but rather craves the more.

48. লাক টাকা লাক টাকা দুই কুড়ি দশ টাকা।

A lack and a lack, says one—make two score and ten, says another.

When a foolish fellow asserts that something which demands great labour and large expenditure may be effected at little cost of toil or money. Used also as a reproof to those who talk big.

49. চাঁদের গায় থুথু ফেলিতে আপন গায় লাগে।

When one spits on the moon, it falls back on one's self.

Applied to one who labours to reproach or expose his own relatives or connexions.

50. সেকরার ঠুকঠাক কামারের এক ঘা ।

The goldsmith's hammer taps often, the smith's gives a single blow.

Meaning that (An object is by one man effected with much difficulty, which by a higher personage may be accomplished with ease.)

51. দশের লাঠি একের বোঝা ।

Ten men's sticks are one man's load.

Applied to the large benefit accruing to an indigent individual, from the aggregate of the small favours and charities of many.

52. বোঝার উপরে শাক আঁটি ।

A bundle of greens over a load.

When a great object being attained, one covetously asks a small kindness in addition.

53. ছরন্ডি বিষ নাই কুলা পানা চক্র ।

Not six grains of poison, and a neck swelled as large as a winnowing fan!

When one of small intelligence himself is yet in a fierce rage with another: like snakes without poison, swelling the neck in his wrath.

54. সর্বাত্মে ঘা ঔষধ দিতে ঠাই নাই ।

All over wounds, not a spot for a plaster.

Spoken of one involved in many troubles.

55. যারে যখন মজে মন কিবা হাড়ি কিবা ভোম ।

When the heart clings to a lover, who cares whether he be Hári or Dom?—(two low castes.)

Meaning, that people weigh not the birth or qualities of those to whom they are personally attached.

56. জন্ম গেল ছেলে খেতে আজি বলে ডাইন ।

*I have eaten children all my life, and they now call me
witch!*

When one attributes to a person as a fault, or blames him for, what he has long been allowed to practise with advantage.

57. পেটে ক্ষুধা মুখে লাজ, সে লাজে কি কায ।

*Of what use is a blush on the face, when the belly is
hungry?*

Addressed to one who hesitates from shame or bashfulness to express the desire he feels or the want he would unfold.

58. নেড়ে নহে ইষ্টি, তেঁতুল নহে মিষ্টি ।

*Nothing desirable in the bald mendicant devotee,
no sweetness in the tamarind.*

To intimate, of a depraved or low-born person, that his very nature is evil, and unamiable.

59. নায় না ধোয় মাঝখানে শোয় ।

*He merely washes without bathing, and lies down to
sleep in the centre.*

Said when a stranger would be familiar, or take part in an affair with which he is not concerned, or in an advantage to procure which he has not contributed: like one who lays himself down to sleep among respectable persons, before he has performed the necessary ablutions.

60. বার হাত কাপড়ের তের হাত দশা ।

Thirteen cubits fringe to twelve cubits of cloth!

Applied to such ado about a small matter.

61. ঝঁটো খায় মিঠার লোভে ।

Men eat leavings for the sake of the sweetmeat.

Intimating that for gain people will do mean actions.

62. পেটে খেলে গিঠে সয় ।

When the belly is full the back will bear—burdens.)

Meaning that many things disagreeable will be borne with for the sake of gain.

63. কামারকে কুমার বৃত্তি সাজে না ।

The potter's trade befits not the blacksmith.

Every man executes his own work best ; it is not so well done by another.

64. যাহার কর্ম তাহারে সাজে, অন্যের যেন লাঠি
বাজে ।

*A man's work befits himself ; in another 'tis like being
beaten with sticks.*

Every thing is best performed by him who from practice is expert at it.

65. ননে করি করি ২, হয় ২ হয় না ।

*Thinking I'll have an elephant, when I can't get even
a horse.*

When one longs for great matters or high employments, though unable to attain the less, or inferior.

66. খোঁড়ার পা খালেই পড়ে ।

The lame man's foot slips in the fissure.

When (one already in trouble, is overtaken by fresh misfortune),

67. কণা গরু বামণকে দান ।

Giving a blind cow to a Brahmin.

When one presents another with something useless to him or insufficient for his purpose.

68. ভাল মন্দ বোঝা যায় না ও দাঁতের হাসি ।

No knowing good or ill from the laugh of the snaggle-toothed.

(Of whom one cannot tell whether he laughs or not, for his prominent teeth and open mouth.)

When one cannot certainly gather a person's design to do or not to do a thing in question.

69. রাজার কাছে কোটালের দোহাই ।

Calling to the constable for justice, when the prince is by.

When one petitions an underling in a principal's presence.

70. যুগু দেখিয়াছ কঁাদ দেখ নাই ।

You see the dove and not the snare.

Intimating that a man will reap the due reward of a crime, though now in pursuing his object he overlook it.

71. বাঘের ঘরে ঘোগের বাসা ।

'Tis the slow Lemur sitting in the Tiger's lair.

Addressed to one who would practise on the crafty.

72. জানীন হয় দিতে গাছে উঠে মরিতে ।

One becomes bail to a loss, as one mounts the tree to die.

(Ascending without fear of a fall, and consequent death.)

Said when one enters upon a business with the certain assurance of an evil or unfortunate result.

73. **বখন যেমন তখন তেমন ।**

When and as, Then and so.

To express that a man will or should act according to circumstances and as they arise, adapting his procedure thereto.

74. **বেল পাকিলে কাকের কি ।**

When the bel fruit ripens, what will the crow gain?

Said when there is no likelihood of a person's deriving advantage from a thing when completed, in expectation of which he is yet delighting himself.

75. **মনে করেছেন কেও, পাকিলে খাবেন ডেও ।**

The crow conceits when the bread-fruit is ripe he shall eat it.

When instead of advantage there is rather a probability of harm, from what one has looked forward to with the desire and expectation of good.

76. **একি ওঠ ঠুঁড়ি তোর বিয়ে ।**

What's this, lass ? rise for your wedding.

When one attempts hastily to accomplish what, like the preparations for a marriage, requires time and diligence.

77. **যাহার ধন তাহার ধন নহে, নেপ মারে দই ।**

The gain's not for him to whom it belongs, the rogue Nepa runs off with the curd.

When one has one's self with much labour effected an object, the advantage of which another looks for or obtains.

78. **কুকুরকে নাই দিলে ঘাড়ের উপর চড়ে ।**

Notice a dog, and he'll leap on your neck.

Meaning that if you joke or be familiar with a mean person, his respect for you will certainly diminish.

73. কুকুরকে মুগের পথ্য ।

Giving a gruel of pulse to a dog.

(A gruel of rice and *dal*, is given to convalescents.)

When good things are thrown away on unworthy objects.

80. মারি তো হাতি, লুঠি তো ভাণ্ডার ।

If I smite, let it be an elephant; if I rob, be it the treasury.

One should dispute only with a worthy antagonist, and aim but at honourable gains.

81. একি ছুঁচা মারিয়া হাত গন্ধান ।

What! would you stink your hand by killing a musk-rat?

Spoken to deter from seeking petty gains or quarrelling with mean persons.

82. শরীরের নাম মহাশয়, যাহা সহায় তাহাই সয় ।

The body's appellation is 'Bear all;' it bears what you make it bear.

A play on the word মহাশয় or gentleman, *lit. great receptacle* (of virtues, &c.) the last syllable of which rhymes with শয় 'bears or sustains.' The proverb means, that the power of endurance is produced by the habit of enduring.

83. ভাগের মা গঙ্গা পায় না ।

The mother of many never gains the Ganges

(The sons seeking to throw the burden one on the other, which consequently is sustained by none of them.)

Intimating that what has many doers is not soon done, and that many masters ensure mismanagement.

84. আপনার নাক কাটিয়া পরের যাত্রা ভঙ্গ ।

Cutting off one's own nose to impede another's journey.

The malicious man's disposition is such as to lead him to injure others, though to his own cost or disadvantage.

85. সতিনীর বাটীতে বিধা গুলিয়া খায়।

The wife drinks filth dissolved in her co-wife's vessel.

(From a malicious wish to render it useless to her.)

Has the same application.

86. যাহার নামে উপবাস তাহার সঙ্গে প্রবাস।

Dwelling with him at whose name one fasts; (as though defiled by hearing it.)

Said when one is unavoidably engaged in affairs with a person held in universal disrepute.

87. যে যাহারে দেখিতে না পারে, সে তাহাকে হাঁটিতে
খোঁড়ে।

When one cannot bear the sight of a person, he limps as the other walks, (mimicking even his gait.)

Meaning, that when a man owes another a grudge, he views even what is good in him with an evil eye, and gives it a bad turn or disadvantageous interpretation.

88. লক্ষ্মণ সা আর লক্ষ্মণ হাড়ি।

The Shah Lakhan, and Lakhan the sweeper.

When a comparison is made of a good person or thing to a bad or a mean one.

89. কাকের মুখে কৃষ্ণ কথা।

Krishna's name from a raven's mouth.

Uttered in surprise, when one known to be a fool, utters a sensible thing.

Obs. Minas and parrots, &c. are often taught to pronounce the names of Krishna and Rádhá.

90. দেদো জানে দেদোর মর্খ।
He who suffers from ring-worm knows a fellow-sufferer's pain.

Meaning that only those who are similarly tried can enter into each other's experience.

91. উহার সঙ্গে দা কুমড়া সম্পর্ক।
Fond of him as the pumpkin of the gardener's knife!
 On occasion of (Mutual enmity between two persons.)

92. একে নাঘে জাড় পলায় না।
Winter does not pass away in a single winter.

Meaning, that it will return the succeeding year. Applied to one who, having once profited by artifice, is eagerly on the watch for a similar occasion.

93. আনন্দ সুখ পর বৈরাগ্য।
Joy one's own, sorrow another's.

Spoken to or of one who can appreciate his own pleasure and gains, but enters not into the grief or losses of another.

94. খাঁড়ের শত্রু বাঘে মারিয়াছে।
The tiger has slain the bull's foe.

When one person's enemy has been disgraced or banished through another's exertions.

95. ঘোড়ার গোয়ালে ভেড়া ঢুকিয়াছে।
The ram has entered the horse's stable.

When an ill-minded or vicious person attempts to mix with the virtuous and good, or a fool with the intelligent.

96. যেমন গুরু তেমনি চেলা ।
টক যোল তার ছেঁদা মালা ॥

*Like teacher, like pupil! take up sour butter-milk
with a broken cocoanut shell.*

Meaning, that the companions of the vicious and unprincipled become like them : and that men choose for their associates such as resemble themselves in disposition and character ; as one uses a cracked ladle for stale butter-milk.

97. দাদার ভরসা বামে ছুরি ।

*Reliance on an elder brother is a knife in the left hand:
(i. e. attended with small result of labour or advantage from him.)*

Of a person who sets himself negligently about what has been entrusted to him. To expect much from others is vain ; one must attend to one's own affairs.

98. আমার দাদার স্বাক্ষর ।

Here is my elder brother's signature.

Said of one who applying to a business without judgment, would yet defend his mode of procedure by irrelevant argument, as the authority of another's judgment, &c.

99. দাদা বই আর পাইক নাই ।

No messenger like my elder brother !

When there are persons properly qualified for an undertaking, who yet extol the fitness of another, and cast all the burden of it upon him.

100. কাঙ্কালের ছেলের রোঙ্কাই নাম ।

The poor man's child with a fine name !

Of one in low circumstances, who apes the manners and habits of the great.

101. কাছালকে যোড়া রোগ ধরিয়াকে।

A grievous sickness has seized the pauper—(i. e. a disease not to be cured but at great cost.)

Used when a person attempts what he is not able to perform, which therefore must be unaccomplished.

102. তুমি যেন তেড়তের ফল।

You are like the fruit of the tál tree—(that, in falling off, falls far from the tree it grew on.)

Addressed to servants, &c. who are not to be found when their services are required. Also applied to one who instead of helping his neighbours and kindred, spends his patronage, &c. on those from afar, or on strangers.

103. উহার সঙ্গে প্রীতি যেন চিড়ে কাঁচকলা।

His love for him is like plantain sauce with parched rice—(which is discordant and never eaten.)

When two persons profess reciprocal good will, but at heart cherish mutual dislike.

104. গঙ্গায় সারি গিয়ে গেলে কি গঙ্গা দুষ্টা হন।

If men sing obscene songs on the Gunga, is it thereby defiled?

That is to say, if a vile person reproach a great man, the latter is uninjured, while the former's baseness is discovered.

105. এযে দেখি মেঘ চাহিতে জল।

There, just as I look out, wishing for a cloud, the rain descends!

When about to look for a person or thing required, and suddenly it presents itself: or when seeking a smaller advantage, a greater is unexpectedly met with.

106. ঘরের ভাত খাইয়া বনের মহিষ তাড়ান

*Having eaten all that was in the house, driving away
the wild buffaloes !*

Applied to a person's engaging in what is attended with no advantage, but occasions abundance of toil.

107. ধান ভানিতে মহীপালের গীত।

*The song of the king when pounding rice—(irrelevant,
and therefore out of season.)*

When speaking of any subject good or bad, and a different one is introduced with which it has no connection.

108. অনভ্যাসের ফোটা কপাল চড় ২ করে।

*The frontal mark which one is unused to bear, vexes the
forehead.*

Intimating that a man cannot well perform a task to which he is not habituated.

109. রামু বলেন, কামু ভায়া তুমি না কি পাগল
হইয়াছ ?

Rám cries, Brother Kámu, are you not become silly ?

When a person worthless and corrupt himself, calls other so : like a stupid fellow deeming another a fool.

110. যেমন বুনো ওল তেমনি বাঘা তেতুল।

*As is the wild Ol root, so is the acid tamarind—(i. e. both
alike inedible.)*

Used when familiarity arises or intercourse exists, between rascals of equally bad character.

111. চোরের মন বোচকার দিকে।

The thief's heart is towards the bundle.

Applied to mean that a person's mind is always intent on that of which he is in need.

112. চোরা চাহে ভাঙ্গা বেড়া।

The thief looks for a broken fence.

A rascal is always on the watch for some opportunity for perpetrating villainy.

113. চোরে ২ মাস্তুতো ভাই।

Thief and thief are cousins-german.

Villains love to consort with villains.

114. শি ভেঁছে বাছুরের পালে মেশা।

The broken-horned bull mixing with the calves!

When the evil efforts of the depraved are repressed, then (making a virtue of necessity) they impose themselves upon the good as harmless and well-disposed.

115. গাদা পিটে ঘোড়া করা।

Pounding an ass to make him a horse.

The vile and senseless can never be rendered good or wise.

116. গাদা সকল পারে, কেবল ভাতের কাঠি বহিতে পারে না।

An ass can do every thing, except carry wood for the rice—(which they absurdly say this animal will not do.)

When a person expert at every thing is yet backward to perform a necessary service for his master or employer.

117. বেঁড়েকে চমরী করা।

Making a Yak (or long-tailed Tartarian cow) of a cow without a tail.

When from the necessity of attending to one's interests, one has to extol a vile person as eminent and worthy.

118. চোরা না শুনে ধর্ম কাহিনী।

Rogues listen not to discourses on honesty.

The wicked mind not good advice or religious doctrine.

119. কুঁদের মুখে বঁক থাকে না।

Nothing crooked stands before the turning lathe.

Meaning that if justice be duly administered, the wicked will surely be discovered and repressed.

120. বিষে বিষক্ষয়।

Poison corrects poison.

One rogue's villainy may be defeated by another's.

121. মসালচী কাণ।

A blind torch-bearer!

When a man who instructs many, and points out the path of virtue to others, is himself as to good conduct blind and undiscerning.

122. ঘরানির ঘর ছেঁদা।

The builder's house is out of repair.

When a wise and learned person is mistaken on any point : or when one busies himself in the affairs of others, while neglecting his own.

123. সাজ করিতে দোল কুরাইল।

*While tarrying to dress, they have finished the Dol—
(a festival.)*

On occasion of injurious delay in a matter which demands prompt attention. Procrastination attended with loss.

124. লবণ আনিতে পাস্তা কুরাইল।

He has finished his rice, while they bring him the salt.

When one has been desired to fetch an article required, who does not arrive till the time for using it is past.

125. যেন বাঘের মত রৌদ্র জ্ঞান হয়।

I feel the heat fierce as a tiger.

Said when the weather is exceedingly sultry.

126. পরের মাথায় নারিকেল ভাঙ্গা।

Breaking the cocoanut on another's head.

When one aims at his own advantage, through another's detriment.

127. ঘোল খাবেন রামকৃষ্ণ, কোড়ি দিবেন কালু।

*Rám Krishna will swallow the butter-milk, while Kálu
pays the cost.*

When one is involved in another's trouble, loss, or danger.

128. কানু ছাড়া কীৰ্ত্তন নাই।

No song without naming Kánu—(i. e. Krishna.)

To express that something, be it good or bad, is indispensable to the business in hand.

129. চোরের সঙ্গে বাদ করে ভূমিতে ভাত খাওয়া।

To contend with the thief is to eat your rice on the ground;
(shutting up the vessels for fear of a theft.)

Meaning, that to indulge anger on one who may injure you, is but to trouble yourself with apprehensions of ill.

130. ইহার পাতা কাটিতে ভর সহে না।

His eagerness waits not till one fetch him a leaf.

Said of one anxious to commence upon a business in season or out of season, and without even delaying for what may be required for properly effecting it.

131. নিবড়ন ঘরে জুং নাই।

No ^{use} adding symmetry to a finished house.

Meaning, that it is to no purpose to weigh the good or ill of what is already done or past a remedy.

132. পরের হোলা খায় দায় বনপানে চায়।

Another's cat eats and drinks with me, yet looks towards the grove—(to escape when fed.)

So, though you cherish or maintain a settled enemy, he will never become your friend.

133. হাত ছোট আঁব বড় হইয়াছে।

The hand is small and the mango large.

Of one whose means are limited, while his expenditure is constantly great.

134. জেলের পোঁদে টেনা, পাঁজারির কাণে সোণ।

On the fisherman's back a tattered cloth; in the fish-seller's ear a gold ring.

When an underling's gains are greater than his superior's.

135. সকল বৃত্ত করিল যশী বঁকি আছে ভীম একাদশী।

Yashi has performed every penance, save the Bhima fast—(i. e. really none at all.)

Applied to one unskilful in every thing, who yet boasts he will do this or that; like one who has observed none of the ordinary fasts, talking of keeping that appropriated, as is the one in question, to Brahmins and their widows.

136. অরাধুনির হাতে পড়িয়া কই মাহ কাঁদে।

The Rui fish grieves at falling into the hands of an unskilful cook.

Meaning that an intelligent person obtains little respect from a fool. The Rui fish is reckoned a great delicacy.

137. পরের মাথা না কাটিলে কামান শিক্কা হয় না।

No learning the barber's trade, but by cutting other people's crowns.

When one's own gain or advantage arises only from the loss or injury of others.

138. হাসিতে ২ কপাল ব্যথা।

The head aches from laughing.

When aiming at one object, something opposite and adverse turns up unexpectedly.

139. काय सारिले वाड्डी शाला ।

When the work is done, the carpenter is a rascal!

Said when a person pays no respect to him by whose services he has benefitted, but ungratefully neglects him.

140. इन्दुरेण गोलान् चान्ठिके तारे बले घ्नन्तिके ।

The bat is the rat's slave! so he tells him to smear the house—(as is done daily.)

Applied when one to whom a business has been assigned, instead of doing it himself, desires another, his fellow-servant for instance, to perform it.

141. कथं सङ्घे कोमराकुमरि ।

Terrible struggling with क थ —(or the alphabet.)

A jeer upon one deficient in common reading, &c. yet pretending to high attainments.

142. পেটে আঙ্ক আঙ্ক গজ ২ করে ।

The ক's and ঙ's (the double letters) rumble in his throat.

In the same application.

143. ইনি কেবল শ্রীপঞ্চমী ।

He's a mere Shri Panchamí.

The fifth lunar day, dedicated to Shrí or Fortune, also the goddess of learning, and on which no business or study is carried on. Applied to one of no information, as if he kept a perpetual Shri Panchamí!

144. বেহাইর যত তৈল লবণের দুখ নাই, তাহা এক
আঁচড়ে চেনা গেল।

How far the co-father was not pinched for oil and salt, was known at a scratch (on his rough and unoiled skin.)

(Co-father, i. e. the father of a son-in-law or daughter-in-law.)

Intimating that a person's means may be known to be narrow or otherwise by his dress and appearance.

145. কাকের বাসায় কোকিলের ছা।
জাতি স্বভাবে কাড়ে রা।।

The nightingale's young in the crow's nest utters sweet sounds by the instinct of nature.

Meaning, by a converse inference, that though a vicious person dwell with a good man, yet will not his evil nature be expelled or corrected by his advice and example.

146. যাহারে না মারি হাতে, তারে কিন্তু মারি ভাতে।

Whom I smite not with the hand, I may smite through his food.

Intimating, that a rascal is to be punished not by blows, but more effectually through his gains, by cutting them off.

147. যত কুও আঁবের ক্ষয়, তাল তেতুলের কি বা হয়।

The mangoes are blighted when the fog arises : but what is that to the tál and tamarind ?

When a man does a treacherous deed towards a superior or great personage, he thereby injures himself, not him against whom his perfidy is directed.

148. কাল শূনে কাড়ার বাদ্য।
কাল বলে মোর বিয়ের বাদ্য।।

The deaf man hears the sound of the drum, and cries out, " My wedding-music !"

(His imagination assigning a meaning to what he has heard but indistinctly.)

When one speaks of other matters in view of a person conscious of some crime, and the latter suspects he is talking of him and his guilty deeds.

149. গোয়ালের মরণ গাছের আগায়।

The clown meets his death on the tree-top.

To intimate that misfortune is sure to befall those who enter upon rash undertakings.

150. বার হাত কাঁকুড়ের তের হাত বীটি।

*A cucumber 12 cubits long, with seeds of 13 cubits !—
(and only a cucumber after all.)*

Applied to a great fuss and stir of preparation for a trifling matter or insignificant object, or to lofty pretences and expenditure beyond one's means.

151. মন্ত্রের সাধন কিম্বা শরীর পতন।

Effect to the charm or death to the body!

Applied to the exposure of life or incurring of serious risk in aiming at any object.

152. অনেক সন্ন্যাসিতে গাজন নষ্ট।

The Charak Pūjā (or swinging festival) spoiled by too many devotees !—(each aiming to direct.)

When there are too many masters in a business, it is not easily accomplished, or too many are set upon the same work, it is seldom well done.

153. কাছালক শাকের ক্ষেত দেখান নয়।

They don't shew the field of potherbs to a needy man.

Meaning, that it is not well to teach a rascal how to help himself at your expense.

154. বিনা দানে মথুরা পার নাই।

No passing through Mathurá without gifts—(to the Brahmins.)

(Mathurá, a town in the district of Agra, where Krishna was born, and a place of pilgrimage among the Hindus.)

Applied, when an object is not to be effected without great exertion or expenditure.

155. দেব গড়িতে বানর হইল।

In making a god an ape turned up.

When something adverse has arisen where advantage was expected.

156. কলা বেচা ও রথ দেখা।

Selling plantains and seeing the Rath.

(The Rath is the processional car of the Hindu gods, drawn on certain festivals along the public ways.)

Said when, attempting one thing, another also is incidentally effected in conjunction with it.

157. ডেড় বুড়ির ভাড়া নি চাটীগায় বরাং।

A hireling at 30 couries giving drafts on Chittagong!

When a low fellow dresses and talks as some great one.

158. বানরের গলায় সোণার হার ।

A necklace of gold on an ape's neck !

Applied to a mean person wearing gorgeous ornaments !

159. ঊন পাইলে ঊনচাল্লিশে ধরে ।

Finding nine he put down nine and thirty !

Said when one already involved in calamity meets with fresh misfortunes ; or to one overwhelmed with business upon business.

160. ভাত খাইয়া ভাতাশী লাগিয়াছে ।

Having eaten your rice, the eater attacks you.

When a person commits an outrage on one by whom he has been benefitted, or is slow to serve him in return.

161. আশার অর্ধেক ফল ।

Half hope's object realized.

Where a person obtains less advantage than his desires led him to expect.

162. সেখ আপন দেখ ।

Look to your own matters, Shaik.

Meaning that all men wish well to themselves.

163. আগে আপন চরকায় তেল দেও ।

Oil your own wheel first.

Applied to one who not having accomplished his own matters talks of effecting those of others.

164. আশ্র রেখে ধর্ম তবে পিতৃ লোকের কর্ম ।

First acquire virtue for yourself, and then perform your father's obsequies.

(Ceremonials thought necessary to secure the ascent of the souls of deceased ancestors to the abode appropriated to the manes, and their continued residence therein.)

Applied to intimate that when a person has been able to effect his own objects, he may then engage to aid others.

165. আপনি বাঁচিলে বাপের নাম ।

When you have rescued yourself, then think of your father's fame.

Meaning, that one involved in trouble should first deliver himself from it, and then only he may think of securing other objects.

166. কড়ি ধুইয়া কড়ির জল দিব না ।

I won't give you the water I wash my cowries in!

A proverbial intimation to a person who solicits something, that one is resolved to give nothing whatever.

167. ছোট লোকের বৃদ্ধি হইলে পৃথিবী শরীর মত দেখে ।

The mean man being exalted, regards the earth as a potsherd.

Meaning that when a person is unexpectedly raised from a low station to eminence and wealth, he looks down in his pride upon all others.

168. বিষ হারাইয়া টোঁড়া।

His poison spent, the venomous serpent is grown a Dhorá!
(Dhorá, a harmless water-snake.)

Applied to one who having wasted his patrimony, is grown very helpful to others; or having fallen from place, is obsequious in offers of service even to persons of low station.

169. দাঁত থাকিতে দাঁতের মৰ্য্যাদা জানে না।

One does not know the worth of teeth while they last.

Insinuating that as long as a man retains an employ, &c. he does not appreciate its advantage; but being lost, he learns its real value.

170. চুল ধরিতে মূল নাই।

On seizing the hair, there is no root to it—(i. e. it gives way, and you are foiled of your purpose.)

Used when one has attempted to get at an understanding of the merits of an affair in hand, without succeeding.

171. গাছে উঠাইতে অনেকে আছে, কিন্তু নাবাইতে কেহ নাই।

There are many to push a man up the tree, but none to help him down.

Meaning, that numbers are found ready to urge one on to quarrels and disputes; but the real friend is rarely met with who will strive to settle or allay them.

172. অতি বুদ্ধি পোঁদে দড়ি।

Too much wit is a rope to the back.

Meaning, that a person who makes too great a display of his abilities, is sure to suffer vexation from it.

173. হেঁড়া চুলের খোঁপা বাঁধা ।

Binding loose hairs into a bunch behind—(as worn by Hindu women.)

Said when much trouble and vexation are sustained for what yields but little or no profit.

174. ভেড়ার শিলে হীরা ভাঙ্গে ।

The diamond is split by the ram's horn.

When a worthy man's reputation or honor is injured by a rascal's ill conduct.

175. শাঁখের করাত আসিতে যাইতে কাটে ।

The shellcutter's saw cuts backward and forward.

When there appears a probability of harm or loss both in the commencement and conclusion of an affair.

176. উড়িতে না পারিয়া পোষ মানা ।

Glad of tame feeding when disabled from flying !

Said when seeing no help for it, one lives submissive to an affliction or resigned to a loss.

177. লাভে বেঙ অপচয়ে ঠেঙ ।

In gain but a frog, but yet in loss a bludgeon !

On occasion of a person's attempting what must be little advantageous if it succeed, but grievously injurious if it fail.

178. পূর্বে আটেপিটে দড়, তবে ঘোড়ার উপর চড় ।

Hold firm on all sides, and then mount your horse !

Insinuating the easy accomplishment of many things by such as are circumspect as well as skilful.

179. ষোড়া হইলে চাবুক আটকে না।

If the horse be obtained, a whip is soon had.

When the most serious and difficult parts of a business have been surmounted, the minor ones will offer no difficulty.

180. শুঁড়ির সাক্ষী মাতাল।

The sot is witness for the vintner!

When a rascal, to disprove his villainy, adduces the testimony of a fellow equally unworthy of credit with himself.

181. এক পালি ধানে মহাভারত করা।

Getting the Mahābhārata recited for five seers of corn!

(i. e. Setting a Brahmin to read it for the spiritual advantage of him who pays the fee.)

The Mahābhārata being a very lengthy poem, and its perusal a work of time, the proverb is used of one who would accomplish a great matter with very inadequate means.

182. থুথুদিয়া ছাতু মলা।

Kneading barley-meal with spittle—(which is not in quantity sufficient for the purpose.)

Applied to looking for large gains from a slender outlay.

183. সে বড় বিষম ঠাই, গুরু শিষ্য দেখা নাই।

A sad place that—no view of master and scholar there!

Said of a close and pitiless person; comparing him to a place where there is no mutual interchange of respect and attachment, as between teacher and scholar, &c. but where all is selfishness and severity.

184. যে না জানে টিপ্‌টিপার যা, তাহারে গিয়া টিপ্-
টিপা।

Go pinch him who does not know the pain of a pinch.

Said to one who boasts of his own virtues before a person well aware of his villainy, and therefore not to be imposed upon.

185. এষে কোলে আঁধার।

Is all dark here before your eyes!

Said, when one has overlooked a friend or neighbour for a stranger, on an opportunity occurring of doing him a service.

186. মুখ থাকিতে নাকে ভাত।

Having a mouth and eating rice by the nose!

Where an easy means exists of effecting an object, and one seeks about for another more circuitous.

187. মিন্‌মিনে প্রদীপ পিট্‌পিটে ভাতার দেখিতে
পারি না।

I cannot bear to look upon a twinkling lamp or a prying husband.

Intending that the glimmering of the former, and the constant suspicions of the latter, are alike disagreeable.

188. ছয় মাসের ভাত থাকিতে কাদা খাওয়া।

Eating mud while six months' rice remains.

Uttered on occasion of a person's despairing of attaining or effecting what he has yet sufficient means to ensure.

189. উড়ে যায় পাখী, তার পাখা গুণি আনি ।

As the bird flies, I can count his feathers.

Said by one who pierces through the knavery of a rascal striving to take him in; to intimate that the attempt to deceive him is vain, since he has seen through the design.

190. সাবধানের বিনাশ নাই ।

There's no injuring the prudent.

Meaning, that there is little likelihood of failure in what is entered upon with judgment and deliberation.

191. দশচক্রে ভগবান ভুতগত ।

*Bhagaván was sent to the shades by ten charms—
(united to effect his destruction.)*

A cautionary example that when many enemies set on the same individual however knowing or powerful, he may meet a sudden destruction.

192. পাড়া পড়সীর গুণে বেঁড়ে গরু বিক্রয় হয় ।

*A cow without a tail may be sold by the good-will of
one's neighbours.*

When a man's friends and neighbours are well affected towards him, his faults are easily screened or pardoned.

193. চোরী গাইর সঙ্গে কপিলা গাই বাঁধা যায় ।

*Even the cow Kapilá would be impounded, if found in
company with a stolen one.*

Even a good man, if he associate with the corrupt, falls into disrepute, and incurs imputation of personal guilt.

194. কালি যায় ধুলে, স্বভাব যায় নলে ।

Ink-stains may be removed by washing; natural disposition disappears only in dying.

A bad man's vicious inclinations cease but with his death.

195. কানারের দোকানে ছুঁচ বেচা ।

Selling needles at the ironmonger's !

196. বেণ্ডার দোকানে মেকী চালান ।

Passing plugged money at the money-changer's !

Both proverbs insinuating that it is not easy to overreach the cunning, the cautious, or the wary.

197. লাগে তীর, না লাগে তুঙ্ক ।

If it reach, it will be a barbed arrow; if not, a barbless one—(i. e. at the worst will be without effect.)

The expression of one who would at least make trial of what may be done, though uncertain how far it may succeed.

198. বেদে চেনে সাপের হাঁচি ।

The fowler knows the serpent's sneezing.

Intimating, that a man will well understand what he is constantly practising.

199. প্রতিবার কি শালুক সুঁধি ।

Are there water-lilies in every pool? (All enterprises are not as smooth.)

Said to one who, once successful in an enterprise, through covetousness of gain attempts it a second time.

200. রাখ নিয়া তোর শালিকা মধ্যস্থ ।

Away with your Mina of an umpire !

Addressed to one who, without the consent of the parties, obtrudes himself as a mediator ; like the chattering Miná bird, that presents itself every where.

201.. আমার দুই হাত কাটিলে সমান ব্যথা ।

The pain were the same cutting off either hand.

Said when a dispute arises between two persons, and a third, the friend of both, views the ill of either as equally his own.

202. যদি শাঁড়া তলায় আন পাই, তবে কি আম
তলায় যাই ।

*If I find mangoes at the Shárá tree's foot, why should
I seek them under the mango tree ?*

i. e. If an object may be obtained near at hand and with little exertion, to what purpose toil much or go far for it ?

203. পরের ধনে ধোপার নাট ।

The washerman's dance at another's cost !

Addressed to one who shews himself off in a borrowed dress, or acts the great man at his neighbour's expence.

204. পরের ধন আপন পরমায়ু কেহ অল্প দেখে না ।

No one thinks another's wealth small or his own life long.

Used when one, elevated and affluent himself, enviously exaggerates the advancement and riches of another.

205. **আমার গৃহ্নের শ্রাদ্ধ যত হয় ।**

But as far, I fear, as a Shrâddhâ during an eclipse.

The expression of one who has commenced an affair, but is doubtful of its completion.

The reference is to funeral obsequies performed during the time of an eclipse, which being of short duration, the whole is little likely to be accomplished within the period of it ; in which case the ceremony is broken off unfinished.

206. **দুঃখের উপরে টনকের ঘা ।**

A sudden stroke laid upon a previous wound !

When having with much toil and trouble laboured for the effecting of an object, a fresh difficulty suddenly arises.

207. **শক্তের তিন কুল মুক্ত ।**

The near man's three races are well provided for, (i. e. his father's, his mother's, and his wife's father's.)

The sarcastic application is, that an unyielding, severe, and independent man is little complaisant to any, and therefore not likely to injure his family by liberality to others.

208. **যেখানে মরা সেখানে শকুনি ।**

Where the corpse is, there will the vulture be.

Meaning that where there is any thing to be had for love or labour, many will present themselves, in the hope of participation.

209. **পৌদ নেঙটা মাথায় ঘোমটা ।**

A bare back and a veil on the face !

When amid a general want and sordidness, there appears a single ornament or a particular superfluity.

210. প্রথমে বিস্মিল্লা গলৎ ।

An error in his opening Bismillah !

(Bismillah, " In the name of God," with which the Mahomedans begin every business.)

Applied to one, who commits a blunder or occasions a thing to go wrong at its very commencement.

211. রাম না হইতে রামায়ণ ।

The Rámáyana before Rám.

(The great epic poem of the Rámáyana, records the exploits of the celebrated Rámachandra, an incarnation of Vishnu, for the destruction of the demons, particularly Rávana, sovereign of Ceylon, and was composed by Válmíkí before the birth of his hero.)

Applied to one who weighs the advantages and disadvantages of a business before obtaining it.

212. না চাহিতে ছাত্টিটা দিলে, চাহিলে বুঝি ঘোড়াটা
দিত ।

Since he gave me an umbrella unasked, perhaps, had I asked, he would have given me a horse !

Reproachfully to one who has obtained some favours through the spontaneous kindness of a great personage, yet is covetously hankering after further and larger still.

213. কাষে কুড়ে ভোজনেডেড়ে বচনে মারে পুড়িয়ে ২ ।

The lazy body, distressed for food and burning away with envy, bites others with his tongue.

Applied to a fellow unskilful himself, who yet enviously jeers and finds fault with every thing done by others.

214. এ বেটা তাঁতি উলুবনে সঁতার পাড়ে।

This weaver fellow swims through the Ulu grass!

In ridicule of one who, without a grain of wit, attempting to form amusing relations and pleasant stories, spoils them by absurdity.

215. হাতের ঢেলা ছাড়িলে পাওয়া যায় না।

No getting back the clod once cast from the hand!

Intimating the difficulty of remedying what has been said or done precipitately and without reflection.

216. পুরান টোলে কস্ দেওয়া।

Plastering an old hut with clay and cow-dung!

Applied to passing off an old or vile article as excellent, by brushing it up for the occasion.

217. খাট ভাঙ্গিলে ভূমি শয্যা।

When the bed breaks, there's the ground to lie upon.

To express that when favourable circumstances change, instead of being cast down, one should rather exert one's self to remedy the mischief.

218. যেখানে ভাই ২ সেখানে ঠাই ২।

Where it is brother! brother! there it becomes place and place—(i. e. separate abodes.)

Insinuating that mutual regard between friends and brothers is seldom of long duration.

219. বসে না থাকি বেগার খাটি ।

I can't sit down idle. I'll rather do presswork—
(i. e. compulsory work, for which there is no remuneration.)

Intimating, that when one who has been accustomed to active exertion is without employment, he will not remain idle, but will rather labour even without the inducement of gain.

220. শাঁখাহাতীর শাঁখা নড়ে, পাগলা বলে আমার
জন্মে ভাত বাড়ে ।

The wristlets tinkle on the housewife's arm, and the fool
says, 'She is taking up rice for me.'

Used of expectants who, when perceiving a wealthy patron about to address or give something to another, imagine in their eager vanity, that he is going to serve them.

221. গাছের পাড় তনার ও কুড়াও ।

Pull from the tree, and gather up the wind-falls also!

When persons having gained in one way, greedily covet advantage in other ways also.

222. নাই ভাত, নুণ দিয়া খাব ।

Without any rice, saying, 'I'll add salt and eat it.'

Spoken to reprove vain wishing for what one has not.

223. হক্ কহিতে আহান্য়ক্ বেজার ।

Though you speak truth the fool is vexed.

When a person appears evidently displeased and dejected at your saying but what was just and proper.

224. ধর্মের ঘরে কুড়ের বাথান ।

The lazy lepers flock to the alms-house.

Addressed to a number of useless unskilful persons, coming for employment or aid to the same individual.

225. হাতের লক্ষ্মী, পায়ে ঠেলা ।

Pushing away with the foot, luck in the hand.

Applied to one who, aiming at something else, relinquishes the good he has.

226. বাধা না মানে গাধা ।

The ass minds no obstacles.

Said of one who resembling the stupid and obstinate brute, the ass, listens not to the cautions and advice of a friend.

227. মূর্খের দোষ পদে ২ ।

A fool's mistakes are endless.

Intimating, that the thoughtless and inconsiderate are ever in straits and difficulties.

228. যাহার হাতে আছে টাকা, তাহার কথা ঐক্য-
বেঁকা ।

When there is money in the hand, there is always duplicity in the mouth.

Intimating, that those in office and the wealthy speak not but with tortuous and selfish insincerity.

229. কাহার শ্রাদ্ধ কেবা করে, খোলা কেটে বামণ
মরে ।

Whose Shrúddha and who performs it, that the Brahmin toils in cutting leaves for the offerings?

Said when a person attends not to his affairs himself, but leaves them to others, who also neglect them.

230. বড় হাঁড়ির আমানি নিঠ ।

Gruel is sweet from a large pot.

Meaning, that men like to be employed near the persons of the great, though their gains be small.

231. বড় হইবে তো ছোট হও ।

If you WILL be great, then be LITTLE.

Conveying that the rich or talented are neither esteemed nor admired, if they be not also affable and condescending.

232. ছোট মুখে বড় কথা শুনে অঙ্গ জ্বলে ।

My blood inflames, to hear big words from a little mouth.

Said in displeasure, when a man, himself insignificant, abuses the great and talks pretendingly.

233. দেখ তোর না দেখ মোর ।

If you observe, 'tis yours; if not, 'tis mine !

Used when a rogue, detected in an attempt to cheat, pretends a joke to screen himself.

234. এক বেলা ভাগ, এক বেলা ঠিকে ।

One while share work, the next on wages—

(i. e. once agreeing to share the profits of a work, and then changing to wages for the labour employed upon it.)

Applied to a faithless man and unsteady to his word.

235. একে চাহে আরে পায় ।

One looks at one and meets another.

When trouble follows upon trouble, and one vexation is added to another.

236. আজি মরেন লক্ষণ, ছয় মাসের পথ ঔষধ ।

He'll die to-day likely, and the medicines ordered are six months' journey off!

Spoken when a man in trouble asks another to help him, who says, 'I will after a while.'

237. কেঁচো খুঁড়িতে সাপ উঠিল ।

Digging for a worm, up rose a snake.

Uttered when quarrels arise out of jesting.

238. কত আর থাকিব আমি লক্ষ্মণের ফলধরা
হইয়া ।

How much longer shall I wait holding Lakshman's fruit?—

(Alluding to a story of that fabled personage, who held a fruit entrusted to his care by his brother Rám, for fourteen years without eating it.)

When, without an object of one's own, one has to stay long in a place at another's wish.

239. জলে বাস করিয়া কুমীরের সঙ্গে বাদ ।

What ! dwell in the water and quarrel with the Crocodile !

Insinuating, that it is not well to be on bad terms with him in whose house you lodge.

240. স্ত্রী পতিকে ব্রাহ্মণ জ্ঞান নাই ।

The wife regards not the Brahmin in the husband.

When, from the familiarity of constant intercourse, the respect is not paid to a person to which he is entitled.

241. নাই ঘরে খাঁই বড় ।

The greed is great where there's nought in the house.

Intending that the desire for property is always strong in one who has none.

242. যম জানাই ভাগিনেয় তিন নয় আপনা ।

Yama^(Scalv), a son-in-law, a nephew—these three are never your own.

Meaning, that Death, a daughter's husband, and a sister's son, are alike unsubmitive to a man's controul.

243. গালুয়ার কাছে মাল হারে ।

The hero is worsted by the swaggering talker.

Spoken of one who, though without ability for business, nevertheless boasts of his skill and cleverness.

244. উহার গোড়িম ভাঙ্গে নাই ।

His callow state never ends.

Said, like the last, of one who is found extolling himself highly, though possessed of little talent for business.

245. কোথায় ধানহাটা কোথায় মানকাটা ?

Dhánhátá is here, and Mánskátá there!

Said when a person, not attending to or understanding the subject of discourse, touches on another as widely distinct from it as are two villages far asunder, the one a corn mart, the other famous for cattle.

246. আপনার মান আপনার ঠাই ।

One's own respect rests with one's-self—

(i. e. to procure it from others.)

For when a person entitled to respect pays respect to those who have equal claim to it, he secures a return of it to himself.

247. ভাল মানুষের কীল চুরি ।

The gentleman concealing a thumping!

Applied to hint that a proud man, if he suffer any disgrace, always carefully conceals it.

248. কুকুর কাঁধে করে শিকার করা ।

Hunting with the dog on one's shoulder!

Applied to a man's attempting, by means of an incompetent and senseless fellow, to accomplish an important business.

249. ইন্দুর জানে না যে বিড়াল কাণা ।

The rat knows not that the cat is blind!

Applied to the crafty who, on the watch to impose, are restrained by apprehension of a higher cunning or power, unaware that it cannot reach them.

250. বাঁশের চেয়ে কণ্ঠী টনু।

The twig is harder than the bamboo it grows from.

Intimating that underlings are more oppressive even than their superiors; also, that a minor part of a business is sometimes more difficult than the principal work itself.

251. যে না জানে উত্তরপূর্ব তার সদায় সুখ।

Ever happy he who knows not north from south!

Meaning, that those experience neither pain nor disappointment, who know not the difference between good and ill.

252. ভাতারের নাম সবাই জানে লাজে কেহ কয় না।

All women know their husbands' names, but none from shame will utter them.

N. B.—The Hindu women never mention their husbands by their names, but always by some other term or periphrasis: as, if his name be Panchcowrie, they will say Nanchcowrie; or, naming the son, will call the husband So and so's father.

Applied to mean, that a superior's vices may be notorious to all, while from fear no one will venture to speak of them.

253. মাছের মার পুত্রশোক কি ?

What does the parent fish feel for the loss of her young?

(because hardened by its frequent occurrence.)

After often experiencing grief or pain, one ceases to feel it deeply, and it becomes by the habit of endurance supportable.

254. রাজায় ২ যুদ্ধ হয় নল খাঁগড়ার প্রাণ যায়।

When kings go to war, the reeds are wasted—(in arrows.)

So in the quarrels and contests of the great, the dependants and servants on both sides suffer from their mutual retaliations.

255. যেমন দান তেননি দক্ষিণা।

As is the offering so is the fee—

(i. e. to the Brahmin for officiating.)

So the article purchased will be correspondent with the price given for it, and the labour to the wages paid, &c.

256. ধূলা উড়নের উপর কাদা উড়নে আছে।

Above the dust-scatterer is the mud-thrower.

More mischievous still: intimating that a given rogue is exceeded by some other of greater cunning than he.

257. ধাপ দেশের পাপ বিচার, উল্টা কাঠায় মাপ।

Judging of crimes as in the Dhap country, and measuring with the Cottah inverted!

(A mode affording facility for imposition.)

An exclamation used when the poor and helpless are attempted to be oppressed by excessive injustice.

258. হবচন্দ্র রাজা গবচন্দ্র পাত্র।

King Habachandra, and Gabachandra for minister!

(Fabled personages notorious for oppression.)

Used sneeringly of a judge by whom one has suffered injustice in the decision of a cause.

259. তুমি নাকে সরিষার তৈল দিয়া ঘুমাও।

Aye, anoint your nose with mustard oil and go to sleep!

(Referring to a custom of taking oil from the lamp, and snuffing up a little in order to induce slumber.)

Said when, some pressing business occurring, a person consigns it to one who shews himself indifferent to its execution, and is slow to set about it.

260. কোপ বুঝে কোপ।

Examine the bush and strike—

(i. e. proportion the strength of the blow to the stump.)

Intending that trusts of responsibility should be assigned with judgment and discrimination.

261. বাপপিতামহের নাম গেল, হিদা জোনার নাতি।

Father and grand-father's names forgotten, he is the grand-son of Hidá the weaver!

Used tauntingly of one who, to inform you who he is, mentions some obscure relationship instead of one well known.

262. দাতার আগ কুপণের শেষ।

The first gift of the liberal, the last of the sparing!

When a liberal man gives, he gives largely at once; but when the close man gives, it is in the end only that his generosity is praised, as it is slow and cautious at the first.

263. পোয়ের নামে পোয়াতী বর্তে ।

The pregnant mother lives on the name of son.

Said, when one avails himself of the regard felt for another, to engage compliance and effect one's purposes.

264. খাইতে বলিলে মারিতে ধায় ।

Tell him to eat, and he runs to strike you !

Said when a man is angry with you for your good advice.

265. খোদাকে কে দেখিয়াছে? তাঁর আকুলে চেনা যায় ।

*Who has seen God? Yet He is known by his wisdom—
(as apparent in his works.)*

Intending that men's real characters and dispositions are clearly discoverable by their conduct and procedure.

266. মাথার ঘায়ে কুকুর পাগল ।

Even a dog is crazed from a blow on the head.

Applied to a person greatly overpowered by calamity.

267. হাতির মুখে দুৰ্গা ঘাস ।

'Tis like Dub grass in an elephant's mouth—

(i. e. a most inadequate supply.)

• Said in derision when a small matter is set before a person ravenously hungry.

268. হাতি হাঁড়োলে পড়িলে বেঙ ও চাটি মারে ।

When the elephant sinks in a pit, even the frog gives him a backward kick !

Shewing, that when the great are overtaken by misfortunes, little people venture to be severe and witty upon them.

269. ঘোমটার ভিতরে খেমটা ।

Beating a drum within a veil !

Said when a man ostensibly presents a fair appearance, but secretly practises vice or villainy ; like a courtesan, who plays the dancing drum in the way of her infamous profession, yet with affected modesty *within* her veil.

270. ছেঁড়া ধুকড়ির ভিতরে খাসা চাউল ।

Think of fine rice in, a coarse and torn bag !

A sarcastic observation, when a trifling matter or a mean person is made much of or highly extolled.

271. নীরাখালের খোদায় রাখাল ।

God is the defender of the defenceless.

Shewing that those who have no human protector, are yet under the protection of the Almighty, who will doubtless defend their cause, and aid their helplessness.

272. ঢেউ দেখিয়া লা ডুবিও না ।

Don't sink the boat when you see the waves—

(nor imagine all lost when the danger merely threatens.)

Applied to intimate, that, having embarked in a business, one should not desist because some obstacle presents itself.

273. বুড়ার হাড় ঔষধে লাগে।

An old man's bones are good for medicine.

Insinuating, that it is not unsafe to act by the advice of the aged and experienced.

274. ছাই ফেলিতে ভাঙ্গা কুলা।

A broken van may be useful for carrying away ashes.

Said, when a superior or other slights one whose services he may yet require, and whom he should not therefore alienate.

275. ও চাকরী চন্দের আশীর্বাদ।

That service is a blessing like the moon!

Said of an employ, whose advantages and emoluments have not indeed lessened, but neither have they augmented in proportion to the length of service—like the moon, neither waning nor increasing beyond stated limits.

276. তেলা মাথায় তেল দিতে সবাই পারে।

All can pour oil on the oiled head,

i. e. (All pay respect to wealth, and slight the poor.)

277. কুখা মাথাতে তেল দেয় না, তেলা মাথাতে দেয়।

They pour oil on the oiled head, but none on the dry!

i. e. Many are found giving readily to those who abound, while they overlook the necessitous.

278. গের্টের কড়ি দিয়া মদ খায়, লোকে বলে মাতাল ।

He spends from his own bag and drinks, still people call him sot.

Meaning, that when a man does wrong, though it be at his own cost, still the world justly reproaches him.

279. যেচে মান কেঁদে সোহাগ ।

One seeks respect and bewails good will !

Meaning, that it is not easy to secure proper respect from such as are ignorant of the consideration due to a gentleman. From such, by seeking to be respectfully treated, one incurs the risk of being even disliked.

280. পরের ভাতে পেট নষ্ট, পরের তেলে কাপড় নষ্ট ।

The belly bursts with another's rice, the garment is spoiled with another's oil !

A reproof of those who wastefully use another person's property ; like the sordid at a feast, who eat to excess because at another's cost, and use his oil so largely as even to spoil their own garments.

281. ঝাঁপানে উঠিলে জ্ঞান থাকে না ।

On mounting the snake-stage reason departs.

(A reference to a stage erected for the exhibition of mountebank tricks with snakes, mock-fights, &c. and where the actors pay no regard to persons, decencies, or proprieties.)

Intimating that when men rise to office, they too often lose the sense of right and wrong, of justice and honour.

282. শগন ঠকিলে বাপরে কয় না ।

When the rogue is foiled, he does not tell his father.

Meaning, that if the prudent man has at any time acted with indiscretion, he reveals not his folly even to his intimates.

283. আমার মরিতে অবকাশ নাই ।

I have no leisure even to die.

A jeer upon such as are ever troubled with the imagination of pressing business, and so excuse themselves from any offered undertaking, alleging indispensable occupation.

284. নামে গোয়ালী কাঁজী ভক্ষণ ।

A milkman by trade, yet drinks rice-water!

Said of those who possess honors without means.

285. কাকালের শশাও ধন ।

The poor man's pumpkin is all his wealth.

Therefore gold and silver are not to be expected from him.

286. ভালর ভাগী সবাই হইতে পারে, মন্দের ভাগী কেহ নাই ।

All are ready to be partners in a man's success, none in his misfortunes.

When a person prospers in his undertakings, all attribute it to his good fortune, and flock to share it; if he fail, every one exclaims, 'Providence is against him,' and so deserts him.

287. যুম নাই যোগির আর যুম নাই রোগির ।

No sleep to the devotee, none to the sick.

Devoutly intent upon religious exercises, or vexed with disease, one is alike deprived of rest in sleep.

288. আনি খইয়া বন্ধনে পড়িয়াছি ।

I have fallen into fetters of parched rice !

When one has needlessly involved himself in difficulty by his own want of sense and reflection—resembling the weaver's son at his father's loom, who passed his arms round the central upright to take up some rice for his refreshment, but could not of course with his joined hands pass the post again.

289. কাযের গুরু কানাই ।

Daily toil is the work's Guru.

(The Guru is the spiritual guide who forwards religious acts.)

Meaning, that by regular daily application, a business is soon finished, but proceeds slowly where that is intermitted.

290. হাত আলস্যের গোঁফ নষ্ট ।

The mustaches spoiled by a lazy hand !

Said when a work suffers from defect of exertion, as for want of frequent smoothing the mustaches grow awry.

291. তুমি গোঁফখেজুরে ।

Your mustaches are smeared with date fruit !

Spoken of a man who injures his own affairs by his indolence ;—like one too lazy to cleanse his mustaches from the fragments of fruit that fall on them as he eats.

292. যার বিষয় তার মনে নাই, পাড়া পড়নির
যুন্ন নাই।

*He whose the wedding is, is unconcerned, while the
bustling neighbours sleep not!*

Uttered when a person neglects what he should attend to himself, while others are busily occupied upon it.

293. উচ্ছন্ন বাড়ি বড় ভয়, পীঠে পড়িলে সব সয়।

*In great fear lest the house should fall, it falls on his
back and he bears it all!*

Before a calamity comes, people are anxious and fearful; yet when actually arrived, they find it not unendurable.

294. উনি রাঙ্গামূলা।

He's a red radish.

295. উনি কেবল মাখাল ফল।

He's a mere Bimba fruit.

(Of a bright red colour.)

Spoken of a man of goodly appearance, but without ability.

296. সুধু হাঁড়িতে পাত বাঁধিয়া কাটাইতেছি।

*Tyeing a plantain leaf over my empty pot, I strive to
live—(as though it were full.)*

Tauntingly said of one who, without means, is making every effort to conceal his poverty and preserve a respectable standing in the world.

297. আমাকে ভূতের বোঝা বহিতে হইল।

I must bear the ghost's burthen.

Said when one is obliged to undertake some profitless toil; like carrying a sprite who fastens on your shoulder.

298. বেগারের দৌলতে সোনার গাঁ দেখা ।

By good luck the impressed sees a golden village !

An expression used when attempting to effect one object, something much better turns up.

299. যত ক্ষণ শ্বাস তত ক্ষণ আশ ।

While we breathe, there is hope.

Applied to intimate, that a man should both hope and labour for an object pursued, as long as there is a possibility of attaining it, or it is not fallen to another.

300. আনার চক্ষে ঠুলি দিয়া নিয়া গেল ।

He has actually hood-winked and plundered me !

Said, when a person has obtained advantage of one by manifest cunning and open roguery ; clever enough to deceive one even with the eyes open.

301. আনার দুঃখে দোসর কেহ নাই ।

There is no second in my sorrow !

Meaning, that no one has experienced such severity of affliction as the complainant.

302. বারে ২ মুরগি খাইয়া বেড়াও ধান ।
এই বার মুরগির বধিব পরাণ ॥

From time to time, O fowl ! you have gone over the corn devouring : this time I must take the fowl's life.

A threat used to inspire with terror one who is at length openly detected, after having long indulged successfully in villainy and hostility to others.

303. সকলেই আপন কোলে টানে ।

All men draw into their own bosoms !

Meaning, that all are well inclined to befriend and be partial to their own kindred and intimates.

304. উনি দুপিঠে ।

He is a two-backed fellow !

Said of one who can live either in want or abundance, sustaining the former without sinking, enjoying the latter when it comes—one, in fact, who can endure every reverse of fortune.

305. সুখে থাকিতে ভুতে কিলায় ।

Being at ease, one thumps the devil.

Said of one who, from deficiency of sense or reflection, attempts a business in which he only injures himself.

306. ভাল মানুষের কাল নাই ।

There is no season for a good man.

A lamentation when undeservedly ill-treated or deceived, and intimating that the most upright procedure cannot ensure good fortune in transactions with bad men. These prosper, while the good find no season propitious to them.

307. ভাল মানুষের বাপ নির্বংশ ।

The gentleman's father has no offspring.

A similar lamentation over the neglect and injustice experienced in evil times by the deserving descendants of eminent and honourable families.

308. যাহার গলায় ঘা সে বলে, আমি বাঁচিব ;

যাহার পায়ে ঘা সে বলে, আমি মরিব ।

He whose throat is gashed, says, ' I shall live : ' while he with a wound in the foot cries out, ' I shall die.'

A reproof of those who under slight misfortunes are filled with despondency, while others sustain greater with fortitude.

309. শালুক চিনেছেন গোপাল ঠাকুর ।
Aye ! Gopal Thakur distinguishes the lotus-roots !
 (Hid beneath the soil.)
 A jibe on one who passes an absurd and perverted judgment on a subject.
310. ডাইনে আনিতে বামে নাই ।
Bringing in with the right hand, yet nothing in the left !
 Of a man who acquires, yet has nothing ; either spending profusely, or giving to others with a thoughtless liberality.
311. ও হরিষোষের গোয়ালি ।
'Tis Harighosh's cow-fold.
 (An ancient rich man who, at his own cost, found keep in his pen for the cows of all comers.)
 Said of a place frequented by men of all sorts, good and bad.
312. ও হুড়ে গোয়ালি ।
That's a crowded cow-pen ! The same.
313. আউশ ফুরালে আনন ।
Promising winter-rice when the spring-rice is exhausted !
 Applied to the excitement of hopes, yet putting the expectant off from day to day with even larger promises.
314. উপস্থিত ত্যাগ করা নয় ।
No flying from what is !
 Advising submission to events as and when they occur, when to remedy them is impossible.
315. শিকরাকে তাঁবা দেখান ।
Shewing a piece of copper to the hawk !
 Applied to deceiving another by holding out a false bait.

316. অসৎ কৰ্ম্মের বিপরীত ফল ।

Adverse is the fruit of a bad act!

A cautionary assurance that one must expect to experience the natural and proper result of every evil deed.

317. নিষ্টি আমেই পোকা ধরে ।

Worms breed even in sweet mangoes.

So there are defects and imperfections in persons and things good in themselves and excellent on the whole.

318. সিংহের ভাগ শূগালে খায় ।

The jackal eats the lion's portion!

Said when a vile person enjoys an excellent thing.

319. ছাতুর হাঁড়িতে বাড়ি পড়িয়াছে ।

The staff has fallen on the pot of barley-meal—

(And broken it; an accident superstitiously dreaded.)

Spoken when a sudden death or severe and unexpected affliction befalls one; used also in the imperative, as an imprecation of evil.

320. উড়ে খই গোবিন্দায় নমঃ ।

With the scattered grains salutation to Govinda!

Ridiculing the pretence of resigning to another what is lost or useless to one's self; like affecting to make an offering to the Deity of the grains that fly off while parching rice.

321. মাসামাসি গিয়াছে সঁজাসঁজি আছে ।

Month and month is past, 'tis now but eve and eve.

Referring to what has been deferred and neglected, till little space remains for its accomplishment.

322. ভাঙ্গা মঙ্গলচণ্ডী কুস্মের গোড়া ।

A broken Mangalachandi is the source of evil dreams !

(i. e. A pot filled with water, offered on festival occasions, and the breaking of which is deemed necessarily to procure bad dreams.)

The application is to those inwardly ill-disposed, who are naturally prompt only to injure, never to benefit.

323. ভাল করিতে পারিব না, মন্দ করিব কি
দিবি দে ।

I can't do well, but I'll do ill, unless you pay me.

Also applied to a depraved person, who cannot do good, but will do mischief from the mere impulse of his evil nature.

324. যাহার নুণ খাই তাহার গুণ গাই ।

I praise him whose salt I eat !

325. নুণ খেলে গুণ মানিবে ।

One esteems the virtues of him whose salt one eats :

Both proverbs intimate, that people naturally wish well to those by whom they have been benefitted, or under whose protection they have been sheltered and supported.

326. কুকুরের লেজে তেল দিলে কখন সোজা হয় না ।

Though you moisten a dog's tail with oil, it never straightens !

Meaning, that a bad man is never rendered kind by the greatest attention or kindness shewn him.

327. কেবল তুষ কাঁড়ান ।

'Tis but threshing the chaff !

An expression employed, when exertion is profitless and labour lost.

328. যে দেবতা গড়িতে পারে সে বানরো গড়িতে পারে।

He who can frame gods, can frame apes.

Meaning, that the man who can benefit may also injure, or that one who does the greater may do the less.

329. পরের সামগ্ৰী দেখিয়া চক্ষু টাটান ভাল নয়।

It is not good for the eyes to smart in looking at another's goods.

i. e. One should never repine at another's welfare.

330. শনির দৃষ্টি হইলে পোড়া শোল পলায়।

Even the fried fish flies off when scowled on by Saturn.

If one's fate be ruled by an unpropitious planet, even what one has in possession is attended with misfortune.

331. যেমন পাপ তেমন প্রায়শ্চিত্ত।

Like sin like atonement.

Said when one meets the consequences of his own doings.

332. বসিয়া খাইলে রাজার ভাণ্ডার টুটে।

By constant consumption the king's treasure house fails.

For even royal wealth must be exhausted by continued and excessive expenditure, much more inferior means.

333. আপনার কুকুর কোথায় পত্তি করে তাহার ঠিকানা নাই।

I know not where my dog gets his gruel!

The expression of one who is with difficulty enabled to support his own family, yet has another burthen attempted to be thrown upon him.

334. **মাছের তেলে মাছ ভাজা ।**

Frying the fish in its own oil.

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Applied to living in any way one can, and by any shift.

335. **অমনি পাতে ২ বজায় রাখা ।**

Place all carefully piece by piece, just as they are.

Recommending, if a thing be broken or injured, the putting of it carefully aside, and so preserving it for repair, &c.

336. **তুনি বেড়াও ডালে ২ আমি বেড়াই পাতায় ২ ।**

You walk from branch to branch, I over the leaves.
i. e. I exceed you in every species of contrivance and cunning.

337. **রাজার রাজ্যপাঠ যোগির ঝুলি কাঁথা ।**

Political studies for kings, the patched cloth and wallet for the Yogi—(or abstract devotee.)

That which befits a man's station or business is *great* for him, and therefore what he should chiefly attend to.

338. **আপনার ঘরে সবাই রাজা ।**

All are kings in their own houses.

Since the lowest rules supreme among his own household.

339. **যে জন রসিক তার নয়ন দেখিলে চেনা যায় ।**

You may distinguish a debauchee by the glance of his eye.

Meaning, generally, that men's characters and dispositions may be distinguished by many external indications.

340. **পোঁদে কুঁড়া মেখে চান্দী নাম লেখা ।**

Rubbing the thighs with bran, and calling one's self corndealer!

Applied to one who, really poor, endeavours to excite a contrary belief by assuming deceptive appearances.

341. ধর্মের জামা পরিয়া আসিয়াছ ।

You are come dressed in the cloak of piety.

Addressed to one who contrives to recommend himself as a pious person, by continued efforts of deceitful artifice and hypocritical pretence.

342. যার নিমিত্তে চুরি করি সেই বলে চোর।

He calls me thief for whom I steal !

When one on whose behalf a person has employed an artifice, turns round to reproach him with it, after enjoying the benefit resulting from it.

343. সেই ধানের সেই চাইল।

গৃহিণী বিনা আইল থাইল ॥

The rice is of the proper grain, but without the housewife's care, all is in confusion !

Intimating, that when a principal does not in person superintend his affairs and effect his intentions, but commits the execution to his dependants, they are never duly attended to.

344. বাঘে খায় তাহাতে দায় নাই, কাঁটাবন দিহা
হিঁহঁড়ানিয়া যায় সে বড় ভয়।

The tiger seizes a man, and he is not dismayed ; yet what terror he feels, lest he should drag him through the thorny jungle !

Meaning, that one does not dread a great calamity when actually present, so much as a less while only apprehended.

345. কাঁটার মুখ কে ছুঁচলা করে ।

Who has made the thorn so sharp ?

Intimating, that whatever ability a man possesses is derived from the Creator.

346. আনার উপরে রাজা যমরা লাগিয়াছে।

King and gods are all against me !

An exclamation when a man is suffering at once from human laws, and from the inflictions of Providence.

347. জলে কুমির ডাঙ্গায় বাঘ যে পারে সে ভাঙ্গে ঘাড়।

The crocodile in the water and the tiger ashore, each strives to break my neck !

Used when many persons exercise ill-will in labouring to find fault with one's procedure.

348. পাঁচ বার চোরের এক বার সাধুর।

Five times the thief's, once the honest man's !

(The one to escape, the other to detect him.)

Intending that, though a villain may often commit crimes with impunity, one time or other he will certainly be punished.

349. আও যাও ঘর তোমার।

থানে মাগো দুশ্মন হামার।

Come and go, the house is yours; but ask me for food, you become my foe !

When a man gives fair words, but no real aid or benefit.

350. মাহ ধরিতে গেলে অবশ্য কাদা পায়ে লাগে।

If one goes to catch mud-fish, the mud will doubtless stick to the skin !

Whatever one engages in, will be found attended with something or other disagreeable or disadvantageous.

351. মিছা কথা সঁচা পানী কত দিন থাকে।

How long do false words or bailed water last ?

Intending that untruth cannot always escape detection.

352. লোচা মরেন শীতে আর ভাতে ।

The lecher perishes from cold and abstinence.

The lascivious man, from the wish to exhibit his person to advantage, dresses lightly and suffers from cold—as to shew his moderation, he eats little and starves his appetite.

353. আশল ঘরে মুষল নাই টেকিশালে চাঁদোয়া ।

No pestle within and an awning over the pedal shed!

Applied to those who neglecting indispensable matters, busy themselves about the less necessary.

354. কন্যার মা কাঁদে আর টাকার পুঁটলি বাঁধে ।

The girl's mother weeps, but ties up the money bag!

(Apparently grieved to part with her daughter, yet internally rejoicing in the sum received for giving her in marriage.)

Meaning, that a strong attachment to worldly things is often felt while pretending indifference to them.

355. মরার বাড়া গালি নাই, সর্বস্বের বাড়া দণ্ড নাই ।

No deeper curse than that of 'Die thou!' no heavier fine than of all one has!

The exclamation of a person involved in danger, who gives up all he is possessed of to effect his deliverance.

356. আমি কি তোমার পাকা ধানে মই দিয়াছি ।

Have I drawn a harrow over your ripe corn?

Said to one who without reason is angry with another.

357. আমার ভরা ভাতে দাগা দিয়াছে ।

He has spoiled my rice when just ready!

When something, after much labour, begins to have effect, and another comes and opposes some fresh obstacle to it.

358. তুমি সিকাই কাটানে ঘোড়া ।

You are the horse that impedes the escape of his rider!

In reproach of such as injure or attribute the blame of their own errors to those, in whose service they are employed.

359. কাজিকে জিজ্ঞাসা করিলে হিন্দুর পরব নাই।

If you ask the Caxi, the Hindu has no holidays!

Should you inquire of the propriety of a thing, of one who is disinclined to it, he of course finds objections to it.

360. হাতে পাঁজী মঙ্গলবার।

With an almanack in hand guessing the lucky days!

Said to one who would learn by circuitous inference what he has the ready means of ascertaining with precision.

361. কাকের ভাত রাখা ।

'Tis the crow hiding his food!

(Under the thatch, where he cannot afterwards find it.)

Shewing, that a man does not enjoy that which has been obtained by fraud, and laid by unused for fear of discovery.

362. লেখায় যোথায় যে জন মরে ।

শুঁট পিপুলে কি তার করে ॥

Of what use are dried ginger and pepper to him who dies at the sum of his days?

Drugs cannot save the life of him whose allotted time is up, *i. e.* the time fixed by an irresistible fate.

363. আয় বনদা বুঝে মার ।

Come on, then; view the ox and strike!

Addressed as a caution to one who comes upon persons disputing, and mingles himself unadvisedly in their quarrel.

364. **আপনার হারা আর স্ত্রীর মারা।**
A defeat and a beating from a wife alike!
 Insinuating that people will always carefully conceal either of those disgraceful circumstances.
365. **দোহাদুগ্ধ বাঁটে সাঁধায় না।**
Milk once milked does not re-enter the dug!
366. **মারা তীর ফিরে না।**
The arrow once shot from the bow returns not!
 Both proverbs shewing, that a hasty deed has no remedy.
367. **তলে ২ জড় কাটে, উপরে জল ঢালে।**
Cutting the root below and watering the bush above!
 Said of the false man who strives to please, when present, him whom he injures behind his back.
368. **কাটা গাছের তলে থাকা।**
'Tis standing below the tree while felling!
 Said of him who depends upon a business or an undertaking attended with many dangers and difficulties.
369. **মর্দা বড় হেঙ্গা, তার শণ কাটিখান ঠেঙ্গা।**
The man is sadly weak, with a hemp stalk for a staff!
 A sarcasm on a person utterly incompetent, who attempts a matter demanding considerable ability.
370. **অল্প মাইরে কান্দে বাঁদী।
 আর অল্প বোজায় পোড়ে চাঁদি।।**
Only the slave girl cries for a slight blow, and the crown of the head smarts under a trifling load.
 Intimating, that when one has to punish an enemy, it should be done with effect; and when to serve a great man, it should be with zeal. Partial efforts and petty services are always alike inefficient.

371. মর্দা বড় তেজী, সে ধারবে বনের বেজী।

The spirited man only may seize the wild mungoose.

Meaning, that nothing is effected by an incompetent person—one should not therefore attempt that to which one is manifestly unequal.

372. হিজলের নুড়ায় নৌকা বাঁধা গিয়াছে।

The boat has been moored to the tree-stump.

Said of a thing well done, and which therefore is not easily overturned—like a boat fast moored.

373. বায়ুর সঙ্গে কথা কয়।

He can speak with the wind!

(i. e. talk as loud, and so contend with it.)

Said of one of versatile talents, clever in many things.

374. দ্বিতীয়ার চন্দ্রকে সভাই প্রণমে।

All men worship the second day's moon.

i. e. All pay respect to rising greatness, but slight and neglect those of declining fortunes.

375. আকাশে গুরুণ লাগিলে সকলেই দেখিবে

When an eclipse takes place all men see it!

So (Dark and wicked deeds cannot remain concealed.

376. এক পা জলে এক পা স্থলে।

One foot in the water, the other on land!

Applied to a person who is confused and irresolute as to what he should do or not do.

377. নূতন কাকে গু খাইতে শিখিয়াছে।

The young crow has learned to eat offal!

Reviling one who for the first time attempts to do evil.

378. বৃদ্ধা শালিক কি পোষ মানেন ।

Does the old Mina mind training?

Insinuating, that the minds of children will open well, if carefully instructed ; while after-labour is too often fruitless.

379. শিয়ান ঘুমুর ছা কাঁদে না দেয় পা ।

The wary doveling does not place its foot in the snare!

Meaning, that the prudent and sagacious are not induced by the solicitation of others to attempt an evil enterprize.

380. বিশ্বকর্মার বেটা বাইশকর্মা ।

Bishwakarmá's son is Bāishkarmá.

(Vishwakarmá, the architect of the gods, (litt. the maker of all.) This is a pun on his name বিশ্বকর্মা, pronouncing it as if বিশ্বকর্মা 'maker of twenty.' It may be rendered thus in English—Twenty-man's son is twenty-one.)

Applied to a son who is cleverer than his father.

381. বৈদ্যের চাউলে পথ্য ।

He has his diet from his doctor's rice.

Said of an extremely poor and sordid person, who when ill is even dieted by his physician.

382. গলায় আঁগুল দিয়া কাশ তোলা ।

Exciting a cough by putting one's finger down one's own throat!

Applied to ~~(one who is his own tempter, and~~ brings his miseries and troubles gratuitously upon himself.)

383. ভালাইর ভাল সর্বকাল, মন্দেয় ভাল আগে ।

The advantages of goodness are ever-during, those of wickedness only at the first.

Shewing, that evil men may prosper for a while, but will afterwards suffer severely ; while the good are always happy.

384. শ্বেত চামর আর কোষ্টা পাট ।

A white chowry with a whisk of tow!

When a vile thing is compared to a very good one.

385. মাটিতে মারিতে গুনাহ্গার চমকে ।

If you stamp on the ground the guilty starts!

When a person has committed an offence in secret, his guilty fears apprehend that every one whom he sees conversing with another, is disclosing his wickedness.

386. সঙ্গদোষে লোহা ভাসে ।

Iron swims through the wood it is attached to—

(i. e. loses its specific gravity.)

So the good are corrupted by association with the wicked.

387. কৃপণের দ্বিগুণ ব্যয় চুরি না হয়তো ডাকাতি হয়।

The miser's expenditure is ever two-fold: if not by theft, he suffers by burglary.

Intending, that though a parsimonious person risk even life to preserve his stores, yet he does not enjoy them; while theft, robbery, and judicial fines often exhaust him.

388. চক্ষে ২ যতক্ষণ, প্লাগ পোড়ে ততক্ষণ ।

The heart warms but while the eyes behold!

Spoken of those who deceitfully utter the language of an affection, forgotten when out of sight of its ostensible object.

389. এক সঙ্গে থাকিলে হাঁড়িতে ২ ঠেকাঠেকি হয় ।

Earthen pans will knock one against another, if placed together!

People cannot escape occasional collisions and contentions, who live together or come frequently into contact.

390. এক দ্বার নোদা হাজার দ্বার খোলা ।

If one door be shut, a hundred are open.

An expression used by one who receives a refusal to his request for alms or for employment.

391. গাছে চড়াইয়া আছাড় দেওয়া ।

Throwing down from the tree after helping to mount!

Said to one who has set a person upon a difficult undertaking, by exciting hopes which he afterwards disappoints.

392. যে না হইল আপনার গত ।

কেঁদে প্রেম বাড়াব কত ॥

How much love shall I waste in weeping, on him who has no regard for me?

Intending, that one who is not inclined to be friendly, will not be engaged to you by any shew of good-will or kindness.

393. কথার দ্বারা হাতে চাঁদ দেওয়া ।

In promise placing the moon in your hands!

Said sarcastically of one who gives encouraging assurances, but no effective aid.

394. যার গলা ধরে কান্দি তার নাই চক্রে পানী ।

He on whose neck I weep, has not a tear in his eye.

When one to whom you have opened your grief, offers neither sympathy nor consolation.

395. মাহুইতে বেদেনী বড় তারে বলি ডাইন ।

I call her witch who is more concerned for me than my mother!

When a stranger pretends greater good-will than that of an intimate or a relation, regard him as a cheat.

396. দিন যায় কথা থাকে।

Time flies, words last.

Meaning, that if in a season of trouble, one runs to a friend, and is slighted—though the present affliction may pass away in time, the recollection of an unkind word continues to rankle in the memory.

397. পাপের ধন প্রায়শ্চিত্তে যায়।

The profits of crimes are spent in atonement.

When what is acquired by unrighteous deeds, is afterwards expended either in legal penalties or offerings of propitiation.

398. যে লঙ্কায় যায় সেই রাক্ষস হয়।

Who goes to Ceylon becomes a demon!

Insinuating, by a reference to ancient fable, that when men attain to office they are sure to practise oppression.

399. ঘরের গু ফেলিবি তো ফেল নতুবা গন্ধে মর।

Shovel the filth from your door, or die of the stench!

Meaning, that when a connexion or friend has been guilty of a crime, one should carefully conceal it, to avoid reflection and imputation on one's self.

400. উজাড় বনে শিয়াল রাজা।

The jackal is king in a jungle of underwood.

(Where no larger animals are found.)

Shewing, that little folks are great where there are no persons of eminence to outshine them.

401. ঘরের খুঁটি না থাকিলে অমনি পড়ে।

Without a post the hut falls of itself!

Designing, that affairs easily fail of success when there is no one to superintend and direct procedure.

402. ধর্মের জয় পাপের ক্ষয় ।

Virtus triumphs, vice decays.

The good will finally rejoice, though their enemies be many ; while the vicious, however strongly supported, will, in the end, be foiled of their aims.

403. ঘরপোড়া গরুর সন্ধ্যা দেখিয়া ডরায় ।

The cow that has been burnt out of its shed, sees the evening sky red (with the setting sun), and trembles !

404. যার গোষ্ঠীকে কুম্বিরে খায় ।
সে টেকি দেখিল ডরায় ॥

He starts at sight of a log, whose relative was devoured by a crocodile !

Both meaning that one always dreads the name or remembrance of that by which he has once been terrified.

405. ভাল ঘোড়াকে এক চাবুক, ভাল মানুষকে
এক কথা ।

One lash to a good horse, one word to a sensible man !

A prudent person submits as readily to good advice, as a spirited horse to a single application of the whip or spur.

406. দয়ার পর ধর্ম নাই, হিংসার পর পাপ নাই ।

No higher virtue than mercy, no deeper sin than malice.

Pity and benevolence hold the same eminence among the virtues, that spitefulness and malignity occupy among vices.

407. হিতবাক্য অন্তরেতে রাখহ সকলে ।

অসময় না ফলে বৃক্ষ, সময়েতে ফলে ।

Let hope dwell in the breasts of the afflicted ;

Trees blossom not, save in their own season.

Sorrow and joy are both temporary, each has its turn ; pleasure at one time, pain at another.

403. ঠাকুরহইতে ঠাকুরের নাম বড়।

The idol's name is more feared than the idol!

Meaning, that oftentimes more is effected by a superior's name and authority than by his actual presence; as the god is revered, whose incarnations have ceased.

409. কাণা কুঁজা খোঁড়া এক গুণে বাড়া।

The blind, the lame, the hump-backed, all excel in something.

Even persons incapacitated in some respects, may, by practice, be more expert in one thing or other, than those generally more fortunate.

410. গেছা ইন্দুর পোঁদে চেনা যায়।

The tree-rat is known by his haunches.

A man's exterior indicates whether he be clever or dull.

411. মন মে সেখ ফরিদ বগল মে ইট।

A high Shaik in his own view with a brick under his arm!

Said of those who, having fallen into mean circumstances, still retain their former haughtiness and assume great consequence; as well as of secret saintly pretenders, who yet indulge in crimes.

412. তোঁর শিল তোঁরি নোড়া।

তোঁরি ভাঙ্গিব দাঁতের গোড়া ॥

I'll break your jaws with your own stone and your own roller!

Spoken sarcastically, when any one strives to injure a person by whose good-will he has been aided and supported.

413. চালের জল কখন উজান যায় না।

The rain-stream never flows up the thatch.

To express that an inferior's honor or estimation never exceeds that of his master or superior.

414. কুকুরের কানড় হাঁটুর নিচে ।

A dog's bite is below the knee!

When a mean person labours to injure the dignified, he may occasion a slight annoyance, but no more serious mischief is within his power.

415. কাঁচে কাঞ্চনে সনান ।

Making enamel equal to gold.

i. e. Comparing a good to a vile object.

416. গাছে বসে কাকে হাগে বলে কেহ দেখে নাই ।

The crow alights on the tree to drop his dung, and says none sees him—

(i. e. Through the boughs.)

The wicked sin in private, and strengthen themselves with the assurance that none behold them.

417. নলকে রাজা পণকে সাহ ।

With a furlong of land a man is your lord, for a pun of cowries your creditor.

One should pay respect and regard to the person who confers even the smallest favour—a chief, be his territory ever so small, is entitled to homage, and the meanest trifle of a debt obliges one to pay deference to the lender.

418. জাতিও গেল পেটও ভরিল না ।

Cast is gone, and the belly not full!

When, having done a vile act for the sake of gain, instead of the expected advantage one meets only with disgrace.

419. সাঁতার না জানিলে বাপের পুকুরে ডুবে মরে ।

He who can't swim may be drowned in his father's tank.

Intimating, that when a man attempts an undertaking to which he is incompetent, he ensures the contempt even of his own friends and connexions.

420. গুরুনারা বিদ্যা ।

Wisdom enough to beat his teacher !

Said of one who attempts to injure the person from whom he has derived useful information in any art, &c.

421. জন্ম হউক যথা তথা কর্ম হউক ভাল ।

Be one's birth as it may, let one's deeds be just !

Intimating, that high and low birth are alike of little importance, provided in every case a man's character be upright and his conduct praiseworthy.

422. স্বাদের মুখে ছাই পড়ুক, পেট নাত্র ভরুক ।

Aye ! a fig for the taste, so the belly be filled !

Uttered as a censure on such as, without any consideration of well or ill, think only of gain.

423. মটরের হুড়মুড়িতে মসুরি চেপা ।

The small seeds of Masuri are flattened by the rattling of the peas—(in the same box.)

Intimating, that when a superior in his anger reproaches a respectable individual, little people are terrified.

424. কুড়ে গরুর ভিন্ন গোট ।

Laxy oxen herd apart !

Meaning, that one destitute of ability or excellence is not admitted into the society of distinguished persons.

425. নাপিত দেখে নখ বাড়ে ।

The nails grow at sight of the barber !

A sarcasm on such as, without regard to the leisure of others, urge the instant accomplishment of their own wishes ; like one who, seeing a barber passing by, insists on his immediate services, without consulting his calls elsewhere.

426. কুড়ে গরুর ব্রাহ্মা পালান।

A red packsaddle on a lazy ox!

A sarcasm on one of mean capacity in splendid apparel, who senselessly thinks to cover his inability by display.

427. যা শুকাইলে চিহ্ন থাকে।

The scar lasts, though the wound be healed!

Intending, that if one has occasioned acute pain to the mind of another, though it may subside for the present, every future recollection will excite it afresh.

428. গাঁয়ে মানে না, আপনি মড়ল।

Unregarded in the village, headman in his own view!

Of one who meets with attention from no one, yet is constantly putting himself forward as an important personage.

429. ডুব দিয়া জল খেলে একাদশীর পাপে জানে না।

Does none behold the violation of the fast by him who drinks as he dips while bathing?

(It is forbidden on the 11th lunar day to taste even water.)

The application is to intimate that, though while committing sin in secret, a man may escape the observation of the world, yet from the Ever-present nothing is hidden.

430. উনন মুখে দেবতা ঘুঁটের পাঁশের নৈবেদ্য।

Offerings of cow-dung ashes to an idol with a hearth for a face.

(i. e. such offerings befit the image.)

Intimating, that people are ever attached and inclined to persons and things that resemble them, or that chime in with their own natural dispositions.

431. আটার মধ্যে যুগ পেবা ।

The wood insect crushed with the ground flour!

Said when the punishment or injury designed for the guilty, falls unintentionally on the guiltless also.

432. কাযে কম, খেতে যম ।

Slow at work, but a Yama in devouring!

(Yama or Pluto, the god of hell, otherwise *Death*.)

Said of one discontented with little gains and small pay, though indolent and unskilful at his work.

433. কিসে নাই কি পান্তা ভাতে ঘি ।

What, nothing that is required for any meal, yet talking of ghee for yesterday's rice!

(Pántá is boiled rice put by in water for future use, and with which ghee is never eaten.)

Applied to those who neglecting necessary matters apply themselves to such as are unimportant or needless; or who though feeding poorly, boast of their sumptuous fare.

434. নাও পর গাড়ি, গাড়ি পর নাও ।

The boat on the cart, and the cart on the boat!

Intimating that all are subject to reverses; the poor becomes rich, and the rich poor—as the boat at one time bears the cart, and at another the cart transports the boat.

435. শুকনা পোঁদে আকন্দেৰ আটা ।

Applying swallow-wort powder to a dry skin!

(An irritating application to a part not diseased.)

A phrase employed when persons dwelling at ease are suddenly involved in worldly trouble or calamity.

436. যুঁটে কুড়াইতে গিয়া মহীপালের গাত ।

Singing a royal song while going to gather dung-cakes!

437.

ঘুটে কাঠ কুড়ুতে গেনু।
মহীপালের গীত পেনু॥

I went out to gather dung-cakes, and heard them singing royal songs!

Both proverbs applied to talking of a matter irrelevant to the business one has entered upon, or to meeting with something much better than one sought.

438. আদার ব্যাপারি হয়ে জাহাজের খবর।

A retailer of ginger getting tidings of his ship!

A jeer on a mean man talking of high matters or applying to great undertakings.

439. সাধু বড় গিরি, তার ঘরে আটর বার চুরি।

A great merchant, eighteen robberies on his premises!

A sarcasm on one who, though low in life, boasts himself to be a man of wealth and consequence.

440.

চোরের মার কামা।

The lament of the thief's mother!

(in secret, i. e. for fear of disgrace to herself from her son's crime.)

When a bad man attempts an evil enterprize, but is disgraced or punished, yet dares not disclose his misfortune.

441.

চাটা দুর্বা পড়ে আছি।

I am brought low, like the close bitten dub grass!

(A grass that spreads wide, and finds nourishment in every crevice.)

The speech of one who supports himself as he best may, patiently enduring the difficulties of his condition.

442.

পথে হাগে চক্কুরায়।

He stools on the road, yet his eye reddens—

(i. e. with anger if told of it.)

Applied to one who, having done a wrong act, angrily denies it to the friend who remonstrates with him.

443. চোরের মার বড় গলা, আর চাহে দুধ কলা ।

The rogue's mother has a large swallow—she still craves milk and plantains.

Intimating, that though a corrupt person have gained largely by his ill courses, his desire for further acquisitions still goes on increasing.

444. ছুঁচ হইয়া সাঁধিয়া কাল হইয়া বাহিরায় ।

A needle going in, a plough-share coming out !

Spoken of one who at first, while ingratiating himself, exhibits good qualities, but having obtained advancement, basely labours to injure and vilify his promoter.

445. কুকুরকে নাই দিলে পাতে বসিয়া খায় ।

If you fondle a dog, he reclines on your mat to eat.

As the petted dog takes liberties, so when a low person is well treated, he gradually declines in respectfulness of demeanour, and soon regards you as his equal.

446. শীর্ষি দেখে এগোয় আর কৌংকা দেখে পেছয় ।

Seeing the sweetmeat he advances, but seeing the bludgeon retires !

Said, when one in the hope of gain attempts a thing from which, perceiving the likelihood of harm, he again desists,

447. উচোটে পড়ে সঙ্কটে প্রণাম ।

*The rogue stumbles, and in his difficulties salutes you—
(instead of then attempting injury.)*

A sneer upon one who, when *unable* to practise knavery, makes a pretence of integrity, or ‘a virtue of necessity.’

448. কালিকার যোগী গেঁড়ে জটা ।

A devotee of yesterday with matted hair down to his heels !

A sarcasm on one of recent origin who prates of antiquity.

449. আচারে লক্ষী বিচারে পণ্ডিত ।

Fortune dwells with good conduct, and by sound judgment the wise man shines.

By pursuing the course of a good man fortune will assuredly be found, and the reputation of the learned be acquired by discernment and justness of decision.

450. শিয়াল চোরে কাঁটাল খায়, বকের মুখে আটা ।

The fox eats the stolen jack-fruit, the gum is found in the heron's mouth !

When cunning people practise knavery, yet contrive to fasten the blame on others.

451. কাক কোকিল একই বর্ণ, শব্দে তারা ভিন্ন ২ ।

The crow and the cuckoo are of one colour, though their notes are different !

Applied when an eminent person and a rascal present the same external appearance or dwell together, though differing so materially in the respective excellency and viciousness of their inward disposition and character.

452. অতিভক্তি চোরের লক্ষণ ।

Over-devotion is the mark of a cheat !

They who labour to exhibit a virtue and excellence greatly superior to that of others, are usually the most depraved and corrupt at heart.

453. রাই কুড়ায় বেলা ।

You may gather mustard seeds to the size of a bele fruit !

Meaning, that one will have much in the aggregate, who obtains but a little from many.

454. উচিত কহিলে মারিতে ধায় ।

You say what is right, and he runs to strike you !

A fool is angered, though one speak to him purely what is for his own advantage.

455. মায়ের নাম পোঁটাচুরণী, ছেলের নাম চন্দন
বিলাস ।

*The mother's name is 'Tripe-stealer,' her son's name
is 'Joying-in-sandal-wood.'*

Of one who aims at display, though wretchedly poor.

456. হাতির নাদ দেখে শশকের মার্গ ফাটে ।

*Seeing the elephant's dung, the hare's passage bursts !
(Through efforts to equal it.)*

Said of the fool or the penniless, who would ape the ac-
tions of the learned and the wealthy, to their own ruin.

457. ঘোড়া চিনে কাণে, আর দাতা চিনে দানে ।

One knows a horse by his ears, the liberal by his gifts.

As the size of the ears are supposed to be an indication of
the qualities of the horse, so the extent and manner of his
largesses manifest the man of a noble and generous disposition.

458. সকল নৈবেদ্যে ঠোক নার। ।

Pecking at all offerings !

Said of the silly man who, destitute of discretion, at-
tempts all enterprizes and enters upon all discourse—like
the hungry bird pecking at every offering before the idol,
though the kind be not such as he can eat.

459. সম্মুখিসি অল্প ছিদু গায় সর্বজন ।

শুভ্র বস্ত্রে মসীবিন্দু দেখায় যেমন ॥

*All men bandy the venial errors of the devotee, as they
point to the ink spot in a white garment.*

For as the minutest stain is perceived in a clean robe,
so the world readily perceives and declaims against the
good man's smallest faults.

460. নাচিতে লাগিলে ঘোণায় কি কায ?

What need of a veil when one descends to dance ?

(Dancing is among the Hindus, the disreputable profession only of courtizans, to whom consequently a veil is really useless as an indication of that modesty which they have abandoned.)

Applied to mean, that when one has embarked in a business, one should not draw back from it on encountering obstacles, but rather use every exertion necessary to accomplish it.

461. নাশ্চোর বিবী বাঁদীর কুপন্ন ।

A mistress unchaste is her slave girl's servant.

When a superior inclines to vice, even his menials no longer respect him ; or his reputation is in their power.

462. নায় কড়ি দিয়া ডুবে পার ।

Throwing your fare into the boat, and getting over by swimming—

(the boat having sunk.)

Applied, where there has been a large expenditure, but an unfavourable result.

463. বেটার বর মাগিতে গিয়া ভাতার খেয়ে আসা ।

Going to crave the boon of a son, and returning with the loss of a husband !

Said when a person occupied with hopes of advantages, meets only with loss.

464. যুমন্ত বাঘ জাগান ।

Waking the sleeping tiger.

Applied to the misfortune of rousing by word or deed the wrath of a scoundrel who had ceased to injure you.

465. গাছের ফল গাছকে ভারি নয় ।

The tree feels not its fruit weighty.

Meaning, that what one is accustomed to, one ceases to find difficult or burdensome.

466. নাচিতে জানে না উঠানের দোষ ।

He cannot dance, and finds fault with the court-yard—
(as uneven.)

Said when a man blames another without reason for what is to be attributed merely to his own inability.

467. যার মনে যে লয়, দুধ বেচে মদ খায় ।

As the mind draws, a man sells his milk and drinks liquor.

Meaning, that mere impulse of inclination is obeyed by those who do not properly distinguish between right and wrong, seemly and unseemly.

468. আপন পাঁজী পরকে দিয়া দৈবজ্ঞ বেড়ায়
নাথায় হাত দিয়া ।

Giving his almanack to another, the astrologer wanders about with his hands on his head—
(as one in pain or want.)

Applied to one who giving up his wealth into the hands of others, becomes dependent on them for his support.

469. আস্কে খাও কোঁড় গণ না ।

You eat the pancake without reckoning the air-holes—
(i. e. without regard to the toil of preparing it.)

Addressed to thoughtless and extravagant children or servants, &c. or to those who act with an unreflecting disregard of prudential considerations.

470. প্রীতির নৌকা পাহাড়ে চলে ।

The boat of one well-liked passes over mountains.

If a superior direct with kindness the performance even of the most laborious undertakings, they are readily accomplished by his dependants, because willingly entered upon.

471. মুখ শুকায় ভাতে, সোণার অঙ্গুরী হাতে।

The mouth is parched for food, with a gold ring on the finger!

Applied to one of slender means assuming a goodly exterior in dress and ornament.

472. পাঁচ আঙ্গুল কি সমান আছে ?

Are the five fingers of equal length ?

Applied to the various changes of a person's mood and temper ; also to differences of rank, &c.

473. শিয়ালে কাঁটাল বয়।

The jackal carries a jack fruit !

In ridicule of the attempt to do impossible things.

474. মায়ের কোলে আই বর্ত্তে।

Happiness is found in the mother's bosom !

Intending the satisfaction of a child when taken by the mother, who could not be quieted by others.

475. পিপীলিকার পাখা উঠে মরিবার তরে।

The ants' wings grow to its own death.

Applied to low people, having amassed property and exercising hostility upon the good, as a monitory warning of the injurious result to themselves.

476. কাণা মেঘের বৃষ্টি।

Drops of rain from a broken cloud!

Used when superiors and donors bestow large gifts and favours on some among those who depend upon or ask of them, while others obtain nothing—as a scattered cloud that gives but partial showers.

477. সেখের দাড়ি ঔষধে যায় ।

The Shaik's beard falls only before an ointment—

(i. e. is never freely parted with it, and is yielded only to necessity.)

Intending, that when a great man assists others with what he values highly himself, he may then be said to give all he has ; a sarcasm on the selfishness of the wealthy.

478. কাটিলে পড়িল কলা, গোপালায় নমঃ ।

*While cutting his plantain it fell!—hail to Gopal!
said he!*

(The form of religious offering.)

A sarcasm on one who, unable to obtain a thing himself, says to another, I give it to you—like one who, losing his plantain which fell from his hand as he broke it off, makes a merit of offering it to the deity.

479. বিড়ালের ভাগে শিকা ছিঁড়িয়াছে ।

By the cat's good luck the hanging-shelf has fallen !

Uttered when by mere accident a person obtains a thing, which he was incompetent to procure for himself, or is furnished with advantages which his personal efforts could not have secured to him.

480. পুরুষ সিংহ ।

A lion among men !

Said of a person respected for his courage and daring.

481. দারিদ্র্য দোষে গুণ রাশি নাশে ।

A host of virtues are spoiled by the vice of poverty !

Intimating, that a person of many excellent qualities and of good understanding and knowledge, if he be poor withal, is too often unregarded and unknown.

482. নাই মামা ভাল না, কাণা মামা ভাল ।

Better a blind uncle, than none at all.

So, better an indifferent article or a low post, than to be altogether destitute of what is required.

483. বালির বাঁধ কতক্ষণ থাকে ?

How long does a dam of sand last ?

Applied to a person who obtains advancement by deception and chattery, and insinuating that his unworthy acts cannot fail speedily to meet detection.

484. খায় ধান উছড়ে পিটে ।

He eats rice and throws up bread !

When, being asked concerning one thing, a man answers to another ; or when engaged on a certain business he idly occupies himself with a different one.

485. রণে কাটাকাটি হইতেছে ।

'Tis mutual cutting and slashing in battle !

Said when people quarrelling rail and abuse one another.

486. গজকচ্ছবী ।

The elephant and tortoise fight !

487. অগ্নিকুলতা ।

The serpent and ichneumon fight !

(Referring to a fabled pertinacious encounter between the two former, and to the natural hostility of the two latter animals.)

Uttered when a quarrel has arisen from a mutual grudge, or from deadly and inveterate enmity.

488. কুরু পাণ্ডবী ।

A Curu and Pandu war !

Relating to a memorable battle between those princes, with the same application as the preceding.

489. রঘুনাথের শিষ্য ।

You are one of Raghunáth's scholars !

Said jeeringly to a person, and meaning to call him an ape ; as Raghunáth or Ráma's assistants in his famed wars in Ceylon, were the apes or monkeys called Hanumán.

490. শিবের অনুচর ।

You are one of Shiva's attendants !

Applied, like the preceding, as a term of sarcasm.—Shiva or Mahádeb was attended by ghosts or demons.

491. বুদ্ধির বৃহস্পতি ।

A Vrihaspati among the wise !

492. বুদ্ধির সাগর ।

An ocean of wisdom !

Applied in commendation to an intelligent person, and satirically to a foolish fellow. Vrihaspati was the preceptor of the gods in Hindu mythology.

493. খায় দায় ভুলে না, তত্ত্ব কথা ছাড়ে না ।

He eats and drinks, yet forgets not nor foregoes his message!

Intimating, that a base man will cleave to his villainy, though good advice and wholesome counsel be given him—as a messenger who takes refreshment from you, but neglects not to return to what he has in charge to deliver.

494. অল্প জলের মৎস্য ।

A shallow-water fish!

Addressed to one who, with small means or slender sense, makes lofty pretensions to dignity or learning.

495. কুয়ার বেড় সাঁতারে পড়িয়াছে ।

The frog from the well has sunk in swimming the deep water!

Applied to a mean person placed in a situation of any importance, who, becoming confused, knows not how to extricate himself from his difficulties, or to decide upon what he should do.

496. তালের ছায়া ।

'Tis a palm tree's shade!

Applied to a thing of short duration.

497. বাড়ীর শত্রু কাণা, জলের শত্রু পানা ।

The blind man is the foe of the house—the water's foe is tank-weed.

(The blind have, among the Hindus, the reputation of a roguish cleverness, and as such are esteemed general foes ready to take advantage of all around. Society is injured by them, as a piece of good water is rendered unserviceable by the conferva that, growing over it, may be said to be its natural enemy.)

498. সকল বালে চামর বাঁধা যায় না ।

Men don't make a chowrie handle of every bamboo twig!

So, not all those of similar birth and descent are possessed of the same talent or virtue.

499. লঙ্কাপোড়া ।

A Ceylon-burner!

(i. e. another Hanumán, the monkey chief,—who was the ally of Ráma, in his wars in that island.)

Applied to characterize one not easily daunted, bold and impudent; a bravo in fact.

500. হয় না কেন কাঠের বিড়াল, ইন্দুর মাত্র ধরুক

Why not a squirrel (instead of a cat), if it but catch mice ?

Intending, that it can be of no moment, though a person be of little *general* talent, provided only he be competent to manage the affair in hand.

501. চোরকে বলে চুরি করিতে।

গৃহস্থকে বলে সাবধান হইতে ॥

He tells the thief to rob, and bids the householder be on his guard!

Applied to a person entering into a business, with a shew of good will towards you, in your presence, while behind your back he obstructs and circumvents you.

502. সাজিতে গুঁজিতে ফিঙ্গা রাজা।

King of the shrikes for trimming and dressing!

Used when a business that requires immediate attention, is delayed by dressing and adorning one's self, till the opportunity for effecting it is gone by.

503. লাভে লোহা বয়।

Iron swims for gain.

Intending that the prospect of pecuniary advantage will induce men to undertake any thing, however arduous.

504. রাজার মাটি বেশ্যার পাটী।

The king's earth and the harlot's mat are alike.

i. e. As those who settle on the sovereign's territory must pay his land-tax, so he who touches the courtesan's couch, must expend his money to satisfy her cupidity.

504 কাটা যায় লোণের ছিটা।

Sprinkling salt on a fresh-cut wound !

i. e. adding a new affliction to those already in trouble.

505. জাগন্তু ঘরে চুরি নাই।

No thieving in the wakeful man's dwelling !

Insinuating that no cunning can effectually be practised on one ever circumspect and on his guard against imposition.

506. জলে পাতর পচে না।

The stone dissolves not in the water.

No one can gainsay what is right in itself, or alter the character of what is just and good. Truth is unchangeable.

507. গোবরে পদ্ম ফুল।

A lotus flower growing on cow-dung !

Applied when one of mean parentage becomes eminent for ability and virtue.

508. চিনির বলদ।

An ox carrying sugar !

(Borne with toil, yet untasted and unenjoyable.)

Said when one has with much exertion amassed wealth, which he neither enjoys himself nor distributes to others.

509. নাক ফোঁড়া বলদ।

A nose-pierced ox !

(With a spike or ring through the septum.)

Said of one who lives dependant on the will of others.

510. পড়ে পাশা তো জিতে চাষা।

If the dice so turn up, the clown may win.

Employed when the unskilful succeed, not from their own exertions, but by mere favour of circumstances.

511. ভূমির বালাই ছড়া, গৃহস্থের বালাই বুড়া।

Weeds are the land's pest ; the plague of the house—an old man.

As useless vegetation is ruinous to the soil, so the oldest dweller is a nuisance and a foe, as it were, to the younger inmates of a house.

512. নতুন তেতুলের বিচি পুরাণ হলে বাতায় গুঁজি।

When the fresh pods of the tamarind grow old, they become mere plugs in the thatch.

As long as persons or things are new or strange, every one pays regard to them ; but after a while they grow common, and cease to be even noticed.

513. মানুষ ভাঙ্গিলে কথা, কাপড় ভাঙ্গিলে কেঁথা।

When a man fails there is talking—when a garment, a coat of shreds !

i. e. When a rich person becomes poor, nought of his former greatness remains, but the talk about it—as when a garment is worn out, it serves only for patch-work—(such as is worn by devotees.)

514. মানুষের কুটুম এলে গেলে, পশুর কুটুম চাটিলে চুটিলে।

Human connexions are kept up by intercourse, those of brutes by licking and rubbing.

While frequent mutual intercourse among people is maintained, friendships and attachments continue: where it is otherwise, they grow cold and soon decline.

515. যার বি তার জামাই।

পাড়া পড়িসীর কাটানা কামাই ॥

The bride girl's father gains a son-in-law—while the neighbours find only a deficiency of earnings !

Said when a feast is given in a householder's dwelling, and all the neighbours, neglecting their occupations, flock to witness the shows and sports, to their serious loss of time and gains-

616. বাদল বায়ন বান দক্ষিণে পাইলে যান।

Clouds, a brahmin, and a flood depart with the dakshin!

(A pun on the word দক্ষিণে from দক্ষিণ the S.W. wind, or from দক্ষিণ a fee to a brahmin.)

As when the wind comes from the south, a cloudy sky disappears and a flood recedes—so a begging brahmin moves not till he has received a gift.

517. সুজনে মিলে কুজনে কেবল, কোথায় মিলে
সুজনে কুজনে।

*The good meets with good, and bad with bad—where
meet good and bad together?*

The associations of the vicious are confined to themselves—the attachments of the virtuous are limited in like manner; for good men and bad form no friendships or intimacies with one another.

518. মন চছা তো কাঠিরে গছা।

If the mind be pure, in the cobbler's box is a Ganges!

(Referring to a curious fable of a pious cobbler, rewarded by the miraculous rise and fall of a little Ganges water placed in his tool box, with the flux and reflux of the tide.)

Meaning, that all places serve alike for devotional purposes to him, whose heart is free from the defilement of unrighteousness—he finds a place of pilgrimage every where, and equally efficacious.

519. মন না মুড়ালে মুড়ালে কেশ।

গুরু না চিনিলে ভূমিলে দেশ ॥

*Shaving the head with the heart unshorn, and roving
the country ignorant of the mighty one!*

An intimation, that it is vain to submit to the tonsure and practise austerities, unless the passions be subdued; and vain, without the knowledge of God, to range the countries from one place of pilgrimage to another.

520. উই ইন্দুর কুজন, ভাল ভাঙ্গে তিন জন।

*The white ant, the rat, and the villain, all three
spoil good things.*

Each being injurious in his several way.

521. ছুঁচ সোহাগা সুজন, ভাঙ্গা গড়েন তিন জন।

*The needle, borax, and the good man, these three repair
breaches.*

The first being useful for mending torn garments, the second as a cement, the last as a conciliator and peace-maker among men.

522. ধুকড়িতে ধান ধরে না, বেণ্যেকে ধরে কীলায়।

*The sack w'ont hold the corn, and therefore the seller
receives a thumping!*

Used when one person is reproached for what is the fault of another : as if one should give the corn-dealer a beating, because one's own sack is not large enough to contain a purchase made from him !

523. ইহার মুখ যেন হাড়ির কোদাল।

*His mouth is like a scavenger's shovel—
(that takes in all filth!)*

Said of one who is prompt to give abusive language.

524. ডাইনের হাতে পুত্র সমর্পণ।

Consigning the child to the witch's care!

(Witches are supposed to be devourers of infants.)

Used when any thing is entrusted to a rogue and a rascal.

525. মাছের কাঁটা গলায় লাগিলে বিড়ালের পায়ে পড়া।

Fall at the cat's feet when a fish-bone sticks in your throat!

(Alluding to a foolish saying, that as cats will eat fish-bones, one in the throat will fall out on stooping to one of those animals.)

Meaning, that when a superior falls into misfortune, he should not disdain to make suit even to a low person, if aid or service may be obtained from him.

526. জোঁকের গায় কি জোঁক বসে ।

Does the leech fasten on its fellow leech ?

Intimating that roguery cannot be successfully attempted on the rogue. He is not to be overreached.

527. মলো নারী হলো ছাই, তবে জেন কলঙ্ক নাই ।

When a woman is dead and reduced to ashes, then may you know that she will contract no stain !

i. e. The fear of a female's dishonor dies only with her death; till then she is open to a deviation from chastity.

528. যেমন ভাগ্য গোপাল দাসের তেমনি গাইন পাঁচু ।
আনিতে বলিয়াছি মিছী এনে বসেছে কচু ॥

The fate of the singer Pánchuis like that of Gopál Dás ;—I told him to fetch me candied sugar, and he has brought me a water-yam !

Said to one who, having been desired to bring you a good article, presents you with an inferior one.

529. পেটের ভাত দিয়া পোষিলাম যোগী ।
উল্টাইয়া বলে, গোসাই সোগী ॥

I fed the Yogi with my own meal ; in return he said, that I was fond of the Gosain.

(i. e. ungratefully repaying me by insinuations injurious to the chastity of my character.)

Said when one who has received favours, instead of repaying them, basely strives to injure his benefactor.

530. ও বড় দায় ছুঁতে মাহী কাটে ।

That's a great venture—if you touch the fly, it bites !

Said to one whose ability to execute is unequal to the enterprize he would attempt, or insufficient to bear him through all its consequences.

531. ধর্ম পথে থাকিলে আদেক রোতে ভাত ।

Persevering in the good path, one eats rice at midnight.

Said in a good man's praise, and intimating that such an one is always prosperous and happy.

532. একে চায় আরে পায় ।

One asks for one thing and gets another !

An exclamation on meeting the contrary of what one had wished or begged for.

533. চৌদ্দ শাকের মধ্যে ওল প্রামাণিক ।

Amid fourteen potherbs the ol is deemed excellent !

Intending, that where a whole population is made up of all descriptions of worthless persons, one or more amongst them may be considered comparatively worthy—as the ol, that cheap and ordinary vegetable, is yet more substantial than a number of mere potherbs, and so preferable to them all.

534. চড়ের যায় তুচ্ছ, ফুলের যায় মুচ্ছ ।

The slap is thought light of, while at a tap with a flower he faints !

Said when one, who bore a severe calamity with fortitude, feels deeply what ought scarcely to be deemed an affliction.

535. ওল বলেন মানকচু ভায় তুমি না কি লাগ ।

The ol asks, ' Did not you smart him, brother water-yam ?

(Both poor vegetables, but harsh to the taste.)

Uttered when one rascal is heard reproaching another.

536. চোর পলালে বুদ্ধি বাড়ে ।

When the thief has escaped men's wits expand !

A sarcasm on after-devices to remedy a mischief or accomplish an object, which were not thought of while they might have been of service in preventing or alleviating the one, or in effecting the other.

537. চাপে গোবর উষসে নাগর।

On pressure mere cow-dung, in rising a villain!

Said when a base fellow, being worsted by a rascal, is ready to vent his rage on the good; or of one abject in suffering, boastful and violent in prosperity.

538. ধরিলে চিঁচিঁ করে, এড়ে দিলে পাখসাট মারে।

When you seize the bird it pipes, when you let it fly it hits you a flap with its wings!

With the same application as the preceding.

539. হস্তি কাঁধে যে বা যায় হুম্মারবে নে ডরায়।

He who climbs on the elephant's neck is afraid at the lowing of kine!

Applied to one startled at an easy enterprize, who has before accomplished a far more serious one.

540. রাজার পাপে রাজ্য নষ্ট।

The kingdom is corrupted by the sovereign's crimes.

When those high in office practise vice, their dependants and inferiors speedily imitate them.

541. গিন্নীর পাপে গৃহস্থ নষ্ট।

The householder is injured by his wife's errors.

In the same or similar application with the preceding.

542. খুঁএ তাঁতি বেয়াল্লিশ হাত।

A petty weaver engaging for 42 yards of cloth!

Applied to one hitherto employed in mean occupations, who, from the wish of engaging in higher, undertakes what he is unequal to.

543. ধরিত পারেন না টোঁড়া, ধরিত চাহে বোড়া।

*He can't catch the harmless water-snake, and would
seize the deadly Boa!*

Said when one who is incapable of executing a trifling matter, aims at great and difficult undertakings.

544. আনার বোবের স্বপ্নের ন্যায় হইয়াছে।

I have had a dumb man's dream—

(Which he is unable to relate.)

Meaning something from either revealing or concealing which one must equally suffer loss or inconvenience; or something laudable which one cannot adequately express.

545. সোণা বলে জ্ঞান ছিল, কষিতে পিতল হলো।

*I thought it was gold—but on examining, it turned out
to be brass!*

A jest on one who was at first thought a clever fellow, but on trial was found to be otherwise.

546. শতক কেউয়া এক গোলোলা।

A single pellet to disperse 100 crows!

Meaning, that one good man, or a single clever person, is preferable, in every just estimation, to a hundred others.

547. যে দেশে বৃক্ষ নাই সে দেশে এর গু বৃক্ষ বড়।

*The castor shrub is a large tree, in an unwooded
country!*

Intimating, that where a mean person can exercise authority, there must be abundance of meaner even than he.

548. হাভাতের সুখ বৈকণ্ঠেও নাই।

No enjoyment for the poor man even in Paradise!

The most delightful spot can afford no happiness to one who is prevented by his want of means from sharing in its pleasures.

549. তাহা স্বপ্নের ন্যায় দেখিয়াছি ।

I have seen it as in a dream.

An exclamation made when one has had a thing before one's eyes, but from not having paid attention to it, it has left no clear impression on the mind ; like the indistinct and unsettled recollections of a dream.

550. জটায়ু পক্ষির রথ গেলা ।

Like the bird Jatáyu devouring the chariot.

(Referring to a story of that fabulous bird, who flying away with a box in which Rávana had shut up Sítá the wife of Ráma, he could not swallow it lest he should destroy Sítá, yet his not swallowing it led to the loss of his own wings in the struggle to escape from Rávana.)

Applied to a matter likely to be attended with ill consequences, whether done or not done.

551. দুষ্ট লোকের নিষ্টি কথা, ঘুনিয়া বসে কাছে ।
কথা দিয়া কথা নেয়, প্রাণে মারে পাছে ॥

The villain's speech is soft, as he comes and sits by your side ; he converses with you for a while, but ends by attempting your life !

Intimating the practice of the unprincipled, who make a show of friendliness for a time, but when opportunity offers, fail not to injure those whom they have lulled into security.

552. কাণা বক শুকনা গোড়ে খায় না খায় আছে পড়ে ।

The blind heron sticks to his pond—fish or no fish.

When, from inability or other cause, one prefers staying where little is to be had perhaps, to venturing, in the hope of greater gain, to a distance from one's accustomed spot.

553. নেকা বেকা ঢলঢল্য কাছা ।
 তিন জনে প্রত্যয় করিও না বাছা ॥

*The stammerer, the contortionist, the sloven, these three,
my son, are never to be trusted!*

An advice never to allow one's self to be deceived by the artifices of these three classes of hypocrites.

554. পূজার সঙ্গে খোঁজ নাই, কপাল যোড়া ফোটা ।

*No attempt at devotion, with a broad mark on the
forehead!*

(i. e. the sign of caste, &c. borne conspicuously by the devout.)

Spoken of one who assumes the emblems or external indications of what in reality he knows not or neglects.

555. মাকড় মারিলে ধোকড় হয় ।

To crush a spider is a mere nothing!

Applied to one who has, in the view of personal gain at another's expence, attributed a false turpitude to some thing in which, however, when it touches himself, he declares there is nothing whatever blamable or wrong.

The reference is to a story of a brahmin who, in the hope of a fee for the atonement, severely condemned an act about which he was questioned; but when told his own son had committed it, reversed his sentence as above. (See the epigram at the end of the volume.)

556. লাভের গুড় পিণীড়ায় খায় ।

The ants devour the treacle just gained!

Applied to another's making off with the little store one had contrived to gather together.

557. ধান্য এক গুণ তুষ সতের গুণ ।

One part corn and seventeen straw!

Said by one who is about to enter on a work, and finds many of the materials are bad, or not suitable to the purpose.

558. দিন থাকিতে বাঁধে আল্ তবে খায় নানা শাল।

Who sets the weir betimes, eats plenty of fish.

Meaning, that previous reflexion cannot be amiss in any undertaking, but is rather always greatly advantageous.

559. কেউ ভেনে কুটে মরে, কেউ ফুঁ দিয়া গাল ভরে।

One man kills himself with pounding and beating the grain—another blows on the smoking rice and fills his cheek with it!

Said, when one man having effected an object, another preposterously aims without toil to reap the fruit of it.

560. চালুনি বলে ছুঁচকে তোর পোঁদে বড় ছেঁদা।

The sieve says to the needle, 'You have a large hole in your tail!'

A saying used when one blames in others the faults one overlooks in one's self.

561. চুলার উপরে ক্ষীর মন নহে থির।

The milk is on the fire, and the thoughts elsewhere!

Said, when a person's mind wanders from the business in hand, and he is unable to attend to it properly, from the distraction of other thoughts and anxieties.

562. যত্ন করিলে রত্ন হয়।

One may find a jewel by taking due pains!

Applied to some advantage arising from the care taken of any thing, or the pains bestowed in preserving it, &c.

563. বিনা বাতাসে গাছ নড়ে না।

No tree shakes without a breeze!

Meaning, that reports have commonly some foundation at least in truth, being seldom altogether groundless.

564. এক হাত নড়ে না, দু হাত নড়ে।

One hand stirs not without the other!

Meaning, that in all cases of contention there are faults on both sides.—Spoken also to an indolent person who sets lazily about a thing, to enjoin his putting both hands to it, as it were, or applying himself more actively to work.

565. আপনি শুইতে জায়গা পায় না, শঙ্করাকে ডাকে।

He has no place to sleep in himself, and invites Shankar to sleep with him!

A sarcasm on one who promises to another what he has not for himself.

566. বানরের হাতে সুন্দর আম, বানর বলে রাম ২।

A red mangoe in the ape's paw, and the ape cries out, Rám! Rám!—

(An exclamation of admiration and wonder, &c.)

Applied to a vile fellow who, having obtained some trifling advantage, prides himself unduly upon it.

567. বড় ২ বানর বড় ২ পেট।

লঙ্কায় ডিঙ্গাতে মাথা করে হেট ॥

A huge baboon with a big belly, yet declines jumping across to Lanká!

(Referring to the monkeys who assisted Ráma in his fabled invasion of that island.)

A sarcasm on a great strapping fellow who shrinks from an enterprize, or a braggart who fails at the push.

568. কর্তা গেলে ঘোল পায় না, চাকরকে পাঠায় দই আনিতে।

When the master goes and can't obtain buttermilk, he sends his servant to ask for curds!

Applied to a vain endeavour to obtain by messages what one's personal entreaties had failed to procure.

576. মর্দ বড় বাহের বাহ।
ঠেস দিছেন আমকল গাহ।

A very quintessence of a fellow! He leans on a wild sorrel plant!

577. তিনি যাছেন রাজপথে, দুর্ঘাষাসের কোঁৎকা হাতে।
He travels the high-way with a grass-stalk bludgeon in his hand!

Both proverbs applied contemptuously, and in ridicule, to a weak, powerless and insignificant person.

578. উনি তুলসী বনের বাঘ।
He is a tiger in a basil-wood grove!
(In which the Vishnuvite takes up his abode.)

Meaning a false or hypocritical devotee, a pretender to innocence and harmlessness, while yet secretly designing wickedness and forming plans of mischief.

579. সখিরে সখি আপনার মান আপনার কাছে,
কাটাকাণ চুল দিয়া ঢাকে।

A woman's reputation rests with herself, my friend; she who has lost an ear covers the disgrace with her flowing locks!

Applied to advise a discreet silence as to what might be injurious to one's own credit.

580. ঘাটে নৌকা ভিড়িয়াছি, কিন্তু কাণ্ডারী নাই।
The boat is at the ghát, but there is no boatman!

Said when some principal thing is wanting, while one of minor moment is present.

581. কাটিলে মাস নাই, কুটিলেও রক্ত নাই।

You may cut but will find no flesh, you may bruise but will fetch no blood!

Applied to useless seeking where one will find nothing, or to asking somewhat of one who either will not or cannot give it.

582. ভালর সঙ্গে বসে খাও গুল্মা পাণ ।
মন্দ্রের সঙ্গে বসে কাট দুই কাণ ॥

Sit with the good, and eat betel and areka ; sit with the vile, and lose both your ears !

Advising to choose good associates, and hinting the injurious result of bad companionship to interest and reputation.

583. যত দুঃখ দিতেছ মোর হীরানটীর ঘরে ।
তত দুঃখ দিব তোমার ঘোড়ার পাছারে ॥

I will cause you as much grief at the tail of your horse, as you have caused me in Hirdnati's dwelling.

Used as a threat of vengeance by one unable now to inflict it, but intending to do so on a future opportunity.

584. নামে ধন্বন্তরি, চিকিৎসাতে যম ।

A Dhanwatari in title, in medical treatment, a Yama !
(Dhanwantari, physician of the Gods : Yama, Pluto or Death.)

Sarcastically observed of one who boasts of his skill as a physician, and makes a pompous parade of his science, yet constantly fails of success in the treatment of his patients; who kills, in short, rather than cures.

585. অবিস্মৃতির টনকার যা ।

Like shooting pains in the breasts of her never yet a mother !

Applied to one restless and impatient under a suffering of which he has had no previous experience, and which, consequently, is the more severely felt.

586. নিরোগ শরীরে বৈদ্যের ভয় কি ।

Why should the healthy man dread the physician ?

Expressing the tranquillity of one unconscious of guilt, when he beholds a just retribution fall upon his criminal neighbour.

587. দাঁত আর ভাই বিচল হইলে মন্দ ।

A loose tooth and a fickle friend are alike painful.

Meaning, that as long as friends continue mutually faithful, the pleasure of their intercourse is pure, and nothing excites dissatisfaction or distrust.

588. মহতের বাত্‌ দস্তির দাঁত্‌ ।

A great man's word is like the elephant's tusk!

For as the latter, once shot out, cannot again be concealed within the animal's mouth, so the commands of the powerful are irrevocable; also, since a word once uttered cannot be withdrawn or remedied by any, none should speak but with consideration.

589. চাকরে কুকুরে সমান ।

A servant and a dog are alike—

(i. e. equally subject to the caprice or violence of their masters.)

Uttered by one who sustains injury or suffering at the hands of his master; or is required, without consideration of his personal convenience, to perform a service, which he therefore enters upon with murmuring and dissatisfaction.

590. কর্মের নিমিত্তে কুকুরের পায়ে জল দিতে হয় ।

One must wash even a dog's feet to gain a support.

The excuse of one who is reproached with the meanness of his employ, or the obsequiousness of his behaviour.

591. না জানে বক্ষ্য স্ত্রী প্রসববেদনা ।

The barren woman knows not the pain of labour.

Addressed to one who makes light of another's sorrow.

592. চিল্লড়ী মাছ পিছে হাঁটে ।

Only the shrimp moves backward!

Addressed reproachfully to one who violates his promise, and acts without regard to his word once passed; comparing him to the small and insignificant fish here named.

593. ছয় মাসের গর্ভ এক বাত কর্ণে নাই।

Six months fetus vanished at a single expulsion of wind from the stomach !

Applied to lengthened preparation and great labour suddenly and hastily rendered abortive.

594. বেশ্যার ধন দেখিয়া কি কুলবধু কুলটা হয়।

Does the chaste woman turn harlot on viewing the wealth of the courtesan ?

Adduced as a negative to the supposition, that a virtuous person may be induced to copy the vicious, by the allurements of his success or his gains.

594. চাল নাই, চুলা নাই, হাটের মাঝে রাজস্ব।

Neither roof nor hearth, yet king in the market !

Said of one who, while wretchedly indigent and mean in station, absurdly chatters about his wealth or eminence.

595. নির্ধনের ধন হইলে দিনে দেখে তারা।

When the poor man grows rich, he beholds the stars at noonday.

Applied sarcastically to one who, having risen from low circumstances to a wealthy condition, shews himself at once insolent and purse-proud.

596. যাহা রহে বার মাস।

এমন করি অভিলাষ ॥

What will last a twelve-month round,

To that my utmost wish I bound.

Used to counsel the limiting of desire to what may be considered probably attainable, and so to dissuade from carrying the view too far forward into future years.

587. বাবলাপুরিয়া বিচার ।

Babalpur justice!

Applied to any instance of over-severity and injustice.

598. ধর্মের ঘর ক্ষরের ধার ।

দুই মন করিলে নাহিকো নিস্তার ॥

The hall of Yama is like a razor's edge ; there is no deliverance thence for the double-minded.

A saying employed when deception and fraud are unsuccessful, and being detected are followed by retribution.

599. খাইতে আনিল মূলা । আপনারি হইল শূলা ॥

He brought a radish for his own eating, it became a stake for his own impalement!

Uttered on occasion of injury experienced at the hands of a person on whose aid and favour one had relied.

600. নীচ লোকের কথা কাছিমের মাথা ।

The poor man's words are like the tortoise's head.

As the latter is protruded or withdrawn as fear or confidence prevails, so the speech of the former changes with his assurance or apprehensions, and is often contradictory ; he at one time denying what again he asserts, and vice versa.

601. বালির বাঁধ শঠের প্রীতি । এই দুয়ের একরীতি ॥

The dam of sand and the love of the deceitful—these two are alike—

i. e. Equally uncertain and evanescent.

602. বাঁধা ছাগল ছেলার বশ ।

The goat that is tied is at the mercy of the child!

Applied to one in debt, compelled to do his creditor's bidding, though the deed be wrong. Used also as an expression of unavailing regret, when obliged to a criminal subjection to the will of another.

603. লোভে পাপ, পাপে মৃত্যু।

Sin through lust, and death through sin!

A cautionary dissuasion from inordinate desire and evil concupiscence.

604. লোটা খাটা আড়াইয়া, সজিনা বার মাস।

The delicate vegetables last only a short season, but the horse-radish throughout the year.

Small profits, if certain, are better than large, when unassured or temporary: and even an inferior object is to be preferred, if more regularly obtainable or more constantly advantageous.

605. পাঁচে ধরে, বত্রিশে খায়। আর সকলে রস পায় ॥
Five seize, twicesixteen tear, all the rest the flavour share.

(i. e. The fingers lay hold of the food, the teeth divide and masticate it, the tongue and palate enjoy the taste, and the whole body is refreshed.)

Applied to the various conditions of the members of a household, some toiling while others enjoy the result.

606. চোর শুরের একই পথ।

The thief and the hog have one path!

The one delighting in moral wickedness and impurity, as the other in physical nastiness and uncleanness.

607. বড় মাছের কাঁটাও ভাল।

Even a bone is sweet from a large fish!

To express a preference for the service of the great, though little productive, before that of a meaner person, attended in some respects with greater advantages.

608. এক মন হইলে সমুদ্র শুকায়।

People might lay even the ocean dry, if they would but labour in concert!

Even royal power shrinks before a united multitude, and cooperation will accomplish any object however difficult.

609. আশাতে পরম দুঃখ, নিরাশাতে সুখ।

There is much woe in the cherishing of desire ; but in the absence of desire is happiness.

Intending, that disappointed wishes are a fruitful source of after regret; and so advising the suppression of what would only disturb our tranquillity if encouraged.

610. যে সয় সেই রয়।

He who bears, lasts long !

Meaning, that he who sinks under calamity wears out rapidly, while fortitude preserves a person from a wasting and fatal despondency.

611. নানা নানী বকড়া করে, নেকা পান্তা খায়।

While Uncle and Aunt dispute, the whining beggar devours the stale rice !

Hinting the possibility of effecting one's own advantage by sowing dissension between others.

612. পাঁচে অর্জে পাঁচে খায়।

ভাতের মধ্যে গৃহস্থ বলায় ॥

Though five gather and five consume, yet householder-ship is reckoned amongst our gains.

Used to counsel or commend union in exertion and enjoyment, among members of the same family or household, as obviously contributing to the comfort of the whole.

613. পড়িলে শক্তের হাতে।

সোজা করে তিন লাখে ॥

But fall into the hands of an abler man, and he'll subdue you in three kicks !

Said to a base fellow by one unable himself to correct him, or desisting in weariness from the arduous attempt.

614. মুর্থ ধন্যকায় পণ্ডিতেৱে যদি কড়ি থাকে,
নির্ধনের সত্য কথা মিথ্যা হেন লাগে ॥

*The wealthy fool will browbeat the wise, while the
poor man's truth is regarded as falsehood !*

Addressed to one who, in the intoxication of his wealth, indulges in haughty and contemptuous language to others.

615. বল ২ বাহুর বল, জল ২ মেঘের জল ।

*Among powers is the power of the arm ; as among
waters is water from the clouds !*

(That most effective, as this most excellent.)

Used to recommend the exertion of one's own strength or ability, as always more effectual in one's own affairs, than that of others.

616. কড়ি ফটকা চিড়া দই, বন্ধু নাই কড়ি বই ।

*Money will bring you rice and curds ; therefore no
friend like money !*

Intimating that money is the universal efficient, while without it nothing succeeds.

617. হাটে ব্রাহ্মে হাটে খায় ।

শয়ন করে যথায় তথায় ॥

*He cooks in the market 'place and eats on the road,
sleeping wherever chance directs him !*

An indication of extreme indolence and destitution.

618. যার কড়ি তারি কথা, নিকড়িয়ার সদাই ব্যথা ।

*He may talk who holds the cash, but the penniless is
ever all-enduring.*

Said when a rich man overbears with reproaches his poorer neighbour, who but meekly replies to injurious slander, or gently checks contemptuous insolence.

619. নদীতে আইল বান । তো কুনার ধরিয়া আন ॥

The bore flows up the river, therefore seize the potter and bring him before me !

A sarcastic reproof of him who falsely blames one person for the fault that belongs only to another.

620. পাবার আশে পণ্ডিত ঘেঁসে ।

Even Pandits crowd together in hope of a largess !

Shewing that the prospect of gain will induce all, even the most respectable, to solicit the favours of the possessor of wealth, though sprung from the lowest station.

621. শরীর বুঝিয়া শাল দেওয়া ।

View the criminal's size, and choose the stake for him !

A recommendation used when either one highly culpable has, through the partiality of friendship, been lightly punished, or a venial offender heavily mulcted ; or lastly, when a rich person has been severely treated to extort from him a portion of his wealth.

622. শিয়ান শত্রু উপায় নাশে ।

A cunning foe destroys his enemy's resources.

Said when one has wisely deprived another of the means of resistance or injury before openly attacking him.

623. গাছে উঠিলেই দুটা দেখায় ।

He who mounts the tree is made to see two fold !

(i. e. more than he wishes or expects : referring to a story in which a jealous husband looks down from his ambush on his worthless wife and her paramour, at once injured and outwitted !)

An expression of triumphant cunning, or a jeer on one who makes impossible promises to himself when entering upon an undertaking ; also said when a mistake has been committed through haste or inadvertency.

624. যা শুনি হাটে বাটে। তার গৃহস্থের পৌদ কাটে।

The householder bursts with vexation at what I have heard in the market place!

When the supposed secret designs of a malicious contriver are freely buzzed about to his confusion and disappointment.

625. ঐ চাকরি মেঘের ছায়া।

That employ is the shadow of a cloud!

Said of what is temporary and uncertain; as a passing cloud that casts a grateful shade for a while, but is quickly gone.

626. ইন্দুর বড় সাঁতার তার মাথা ভরা জট।

The rat is a great swimmer indeed, but his head is covered with matted hair!

(As worn by devotees, who in assuming it, profess to be no longer disposed or at leisure for secular engagements.)

Applied to one who is endeavouring to cloak his inability under false pretences or plausible excuses.

627. বুড়া শালিকের ঘাড়ের রৌয়া।

First feathers on the neck of an old martin!

A jest on one who enters upon study when already advanced in years.

628. যেমন হাঁড়ি তেমনি শরা।

The lid just fits the saucepan!

Said when a man is duly qualified for his office.

629. পেটে ভাত নাই, মাথায় সিন্দুর।

No rice for the belly, and the forehead painted with vermilion!—

(A red pigment employed by women as a decoration.)

In the same application as the preceding;—also said of a low fellow destitute of ability or means, yet attempting high or difficult undertakings.

630. মানুষের সঙ্গে খোঁজ নাই, পাড়া সুদ্ধ ঘর ।

Not a man to be seen, and a whole canton of buildings erected!

Applied to one who, with a single qualification, undertakes a variety of business which, of course, he is quite incapable of duly accomplishing.

631. ঘরে ছুঁচোর কীর্তন। বাহিরে কোঁচার পত্তন ॥

The music of musk-rats at home, but a well arranged garment upon him abroad!

Sarcastically applied to one in mean circumstances setting himself off in dress or ornament.

632. মাগা বড় সাঁচা তার দ্বারে গড়খাই ।

Aye, the hanging shelf was all true, and so is the deep ditch before the door!

Referring to a story of a thief seen descending from the roof, who was deceived by the householder's crafty soliloquy into jumping, as he supposed, upon a hanging shelf; but hastening to escape by the door, sarcastically used the words of the proverb to the householder, who sought then to detain him by the announcement that there was a moat without which he would not be able to cross.

633. পোঁদে গু চড়বড়ায়, আলো চাউলের হবিষ্য করে ।

Filthy in person, he yet prepares sacrificial food with sun-dried rice!

(i. e. pure food eaten on sacred occasions.)

Applied to the reproof of a display of religion and saintly exercises, while inwardly depraved and immoral in conduct; also to one who, faulty himself, reproaches others.

634. গুণ জ্ঞান নাই পাপিষ্টম সার ।

Thou void of wit and virtue, and quintessence of villainy!

Addressed to one, himself every way contemptible, who vilifies and censures his neighbours.

635. উড়িতে পারে না, ফুর ২ করে ।

Unable to fly, in vain the bird flaps its wings !

A sarcasm on one who vainly attempts what he is utterly incapable of accomplishing.

636. উনি হইয়াছেন আঁধার ঘরের মানিক ।

He is a ruby suited only to a dark chamber !

Intending a vicious and tyrannical oppressor.

637. এলো শ্রদ্ধের গুতা দক্ষিণা ।

Blows are the Brahmin's fee in ill-conducted obsequies !

Said when officiators and others are not duly remunerated.

638. সোণার গাধা ।

A golden ass !

Descriptive of a well-dressed fool or handsome simpleton.

639. হেল্যে যায় হাল নিয়ে ।

বিধাতা যান তুল নিয়ে ॥

The ploughman holds the plough and toils ! Providence carries the scales and gives !

Said when a little person's large expectations are disappointed; and meaning that our acquisitions are regulated rather by our merit than by our exertions.

640. মারের চোটে ভুত পলায় ।

The demon flees before blows well given !

Intending that when all other means fail to put a villain to flight, a sound chastisement will probably be found effectual.

641. বুদ্ধি থাকিতে নাগের পাতে খায় ।

He retains his understanding, yet eats from his wife's leaf !

(In violation of Hindu propriety.)

A reproach of such as do disgraceful acts, in base subservience to the will of others.

642. মনো রে ফড়িঙ্গ কাল গু হেগা ।

Art thou dying, poor insect, that thou voidest the death-stool!

(A symptom esteemed to be the forerunner of dissolution.)

Said to a mean fellow undertaking a high and responsible office, foretelling the consequent certain mischief to himself.

643. ঘরপোড়ার কাঠ যাহা বেয়ায় সেই ভাল ।

Of the wood in a burnt house whatever is saved is valuable!

Uttered when a slight advantage has been obtained where any advantage is always scant or problematical.

644. ঘরের ঢেঁকি কুমীর ।

One's own pedal proves a crocodile!

(An animal that, as it lies motionless on the shore, resembles the log of wood of which the household pedal is formed.)

Said when one's own people prove hostile, and those who ought to benefit, are only injurious.

645. গৌঁকে আঠা মুখে তেল ।

The bird-lime is fallen on the mustaches, and they pour the oil into the mouth!

In ridicule of one who, endeavouring to remedy an evil sustained, applies his exertions in a wrong direction.

646. বিড়ালের ভরসা শিকায় ঘোল ।

Trust to the cat when the buttermilk is on the shelf!

Said to one who, having applauded the honesty of a servant, &c. who labouring diligently at his calling while under his master's own eye, is reminded that he waits only the occasion of his absence to be false, indolent, and dishonest.

647. সোণার বেণে যার নিত, তারে বিধি বিড়ম্বিত ।

Providence frowns on him whose friend is a money-changer!

Sarcastically intimating, that as money-changers are instinctively sordid, any friendship formed with them ensures one's own subjection to their speculations.

648. আখুচায়ৈ কি সুন্দর নিঠ ।

Is there aught sweeter or more beautiful than the sugar-cane!

The expression of one of whom is solicited by a stranger that for which his friend or relative is also a competitor, and with a much stronger claim upon his good-will.

649. গায় গু মাখিলে কি যমে ছাড়ে ।

Will Yama let go his hold on him who smears his body with ordure?

(The death-stool already referred to.)

Addressed to an offender who, to avert his own just punishment, uses abject entreaty, intimating a fixed resolution notwithstanding to inflict it upon him.

650. কোণে ছুঁচো ত্রিরাত্র করে উঠনে দোওয়া গাই ।

The musk-rats fast in the corners of his house, while milch cows graze upon his lawn!

A sarcasm on one who, though destitute of the real necessities of life, busies himself in vainly adorning his house, &c.

651. তোনার গুণের বালাই লইয়া ঘুরে মরি ।

I am giddy to death with the affliction of your vices!

Said in the weariness of dissatisfaction, to one whose conduct is altogether irregular and depraved.

652. মর্দ বড় ভারি, তার তেড়া পাগড়ি।

A great man that with his turband cocked!

A sneer upon a self-sufficient fool lauding his own ability.

653. এ কি পরের ভাতে বেগুন পোড়া।

What! roasting beguns with another's rice?

(Faring ill where good cheer was expected.)

The discontented exclamation of one who, when invited to a feast, obtains but poor fare; especially of a mean person put off with the worst food at the tables of the rich. Also, a sarcasm on the ill success of one who, after much exertion, fails to accomplish a trifling matter, and so resembles him who, in the former case, went far but fared ill.

654. যর থাকিতে বাবুই ভিজে।

The Babui bird has a nest, yet is wet with the rain!—

(being fond of the exposure.)

A reproof of the parsimoniousness of him who grieves to expend what is necessary even for his own support, though possessed of abundant means.

655. খুঁটোর জোরে মেড়া লড়ে।

The ram fights by the aid of the staker—

(i. e. the person who holds him at the goal.)

Said when an inferior, being well supported, enters confidently into contest with a great or powerful man.

656. ভাতারের ধন থাকিলে নাগের নাম লক্ষ্মী।

If the husband have wealth, the wife's name is Lakshmi.

(Lakshmi is the goddess of fortune.)

Meaning, that a woman's deviations from virtue are practised with impunity, when she is shielded by the wealth and power of her husband; she is then, as it were, sacred.

657. পাথরেতে মূল ধরিয়াছে।

He has taken root even in the rock!

Said sarcastically when one has succeeded in extorting alms or a present from a miserly person.

658. হিন্দুর গাই মোসলমানের হারাম।

Like a Hindu's cow or a Mussulman's bastard!

(The one restiff and unusable, the other vicious and despised.)

Meant to describe one who pays no deference to friend or relative, nor yields to any instruction or advice.

659. সাথে ২ বিড়লে পাদে।

One may let wind at pleasure when quite alone!

Applied jeeringly to one who, being uncommissioned and unauthorized, only loses his labour in following his fancy.

660. গায়ের নাই রস, রাঙ্কে ব্যঞ্জন দশ।

No strength in his frame, yet he cooks many dishes!

Applied to a person who, though unable to accomplish a single object, absurdly attempts many.

661. গৃহিণী ভাত পায় না, কুত্তা লাড়ে ঘাড়।

The wife has no rice, yet the dog wags his tail!

Said when a mean fellow makes solicitation to him who has already rejected the request of an honorable personage.

662. ধোপার কুত্তা।

He is a washerman's dog!

Said of one who, though treated with disrespect, is yet basely subservient to another's will, and comes at his call.

663. সে এমন লোক নয়, ছুঁতে মাহী কাটে।

He is no common person, but a fly that bites if you do but touch it!

i. e. One who exercises great severity upon slight offences.

664. ধোপার কাটে না ফোটে ।

Like the washerman's 'tear or not tear'!

(i. e. his reckless unconcern to prevent injury to what is not his own.)

Applied to the loss occasioned by a servant or negociator, through whose want of judgment and indifference, what might be had at a trifling sum, is purchased at a high price.

665. চিন্ত্ত লোকের কোঁচায় কাষ কি ।

What need of the pendant tuck to a person well known ?

(Pandits and others wear the front tuck, or plaited portion of the outer garment, flowing large and full.)

Meaning, that an honorable personage is respected, though he be clothed in ordinary apparel.

666. যদি থাকে মনে, তবে থাকুক গে লঙ্কার কোণে ।

He who but lives in the memory, may dwell in the remotest corner of Lanká!

He who has a place in one's affections is more regarded, even when far removed from one's presence, than another less valued, though daily before one's eyes.

667. এত যদি ছিল তোঁর মনে তবে সাগর বাঙ্কিলে কেন?

If thus were your mind towards me, then why did you build a bridge across the sea?—

(i. e. make great exertions and labour at difficulties, like the monkeys who built the bridge of Ráma from the continent to Ceylon.)

Uttered complainingly by one who, having before been greatly served, is now neglected by his former benefactor, and having no other dependance thus vents his sorrow.

668. আঁটে বঁধন ফস্ক গিরে ।

The bundle pressed hard, but the knot loose!

Said when a business which had at first been prosecuted with diligence, is ruined by negligence at the close.

669. হতভাগার দেশে বুকি যম গিয়াছে বানে
ভাসে।

*I verily think Yama has floated off on the tide to the
land of the miserable!*

An expression of satisfaction when one's servants and dependants, &c. are all expert and well-conducted.

670. ডোল ভরা আশা কুলা পোরা ছাই।

A basket full of hope producing a shovel full of ashes!

An exclamation employed when large expectations have been utterly disappointed.

671. হাগার সঙ্গে খোঁজ নাই, পোঁদের ডাক বড়।

Much wind in the stomach and no evacuation!

In ridicule of a trifling result from vast preparations.

672. মিন্‌সের চোটে আগুন উঠে।

Fire bursts forth from the manikin's blows!

A sarcasm on one who, while careless or incapable of procuring food for his table, scolds his servants and family because his meals are irregular or deficient.

673. আড়াই অল্লি দড়ি, সৃষ্টি যুড়ে বেড়ী।

A ring round the house with three inches of cord!

Ridiculing the attempt to satisfy from small means the craving desires of many.

674. মনে বড় সাধ, চড়িব বাঘের কাঁধ।

He longs at heart to mount on the tiger's back!

A jest passed on a low fellow, who has been disappointed in his aim at high office, &c.

675. খায় আর জুল্জুলেতে চায়।

He eats, and looks with greedy eyes still!

Said of one who returns covetously to that from which he has already gained largely.

676. কিবা বাবুর আশা, শিয়োরো ঘুঘুর বাসা।

What does the Baboo wish? a dove's nest at his pillow head?

(Which is accounted an omen of poverty and ill luck.)

A jeer on a poor and mean person, who forms desires unsuitable to his state and circumstances.

677. বাবু বড়ভাগ্যবান্, সাত বেঁড়ে লাঙ্গল একখান।

A wealthy Baboo indeed, with one plough to seven old tailless oxen!

A jest on one of small means boasting of his possessions.

678. বাবুর বড়হাসি, সাত দিন উপবাসী।

My gentleman is a great laughter, yet fasts seven days running!

Said of a poor fellow who, amid poverty and misery, indulges in thoughtless wit and merriment.

679. বাহার কি দিব তুলনা, মায়ের হাতে তুলের
জাঁড়ি, মায়ের কাণে সোণা।

To what shall I compare the fellow? in his mother's hand is the distaff, in his wife's ears are rings of gold!

Said of one who pays to the mean and unworthy the respect and consideration which he withholds from those who are more justly entitled to deference and regard.

680. হাতির দাঁত সোণা দিয়া বাঁধান।

He is gilding the elephant's tusk!

A laudatory expression, used when a good man is observed still steadily treading in the path of virtue.

681. ঘাম দিয়া জ্বর ছাড়িয়াছে।

The fever has departed with a strong perspiration!

Said when one has happily got rid of a vile or troublesome person, or a teasing business, &c.

682. ছাতার মুখ ভাতারের আধা জলপান।

Half meals from an open-mouthed master!

A sarcasm on one who, though he gives small wages to his servants, exacts a minute attention to his will, and rigidly inflicts the punishment of their smallest faults.

683. লড়িতে জেটা বলিতে বাঘ।

A lizard in fight, but a tiger in talk!

Said of one of little ability himself, yet ever uttering his commands to his dependants, whether in or out of season.

684. হেগু নাড়ী মুখে টনু।

Relaxed in frame, but firm of tongue!

Sarcastically observed of one destitute of capacity, but boastingly professing his readiness for every undertaking.

685. কেবল পোড়াবার কাঠ খড়।

Mere wood and stubble for the fire!

i. e. A heavy fellow, without either knowledge or ability.

686. খাওয়ায়ে পরায়ে রাখিলাম দাসী ।
কিন্তু সে হইল পাড়াপড়সী ॥

*I have fed, clothed, and cherished my slave-girls, yet
are they now as mere neighbours to me !*

The lamentation of one who meets with a want of regard, affection, and gratitude from those of his own household, or those on whom he has heaped numerous favours.

687. ভাজিবার খোলা ।

My home is a mere dish for baking me !

The similar exclamation of one lamenting the insubordination and misconduct of his family, domestics, and retainers.

688. যেমন নদিয়ার চাঁদ, তেমনি মুখের ছাঁদ ।

*The fashion of his face is like the moon of Nuddea !—
(i. e. Gaurānga or the Fair, an incarnation of Krishna.)*

Uttered ironically, in derision of a person wanting both in personal appearance and capacity for business.

689. যত বড় মুখ তত বড় কথা ।

Words as big as the mouth that utters them !

A sarcasm on a low fellow talking in a high tone of pretension and vanity.

690. ঘরে নাই দশটি পথে ২ কষ্টি ।

Not ten pieces at home, but plenty of wit abroad !

A bantering expression used to one of low station, who absurdly apes the habits of the great.

691. আড়াই কড়ার কাসন্দি সহস্র কাকের গোল ।

A thousand crows crowding about a pice-worth of sauce !

i. e. Many petitioners presenting themselves where there is but little to be bestowed.

692. মরা গরুর ঘাস কাটা ।

Cutting grass for a dead cow !

Uttered in derision of a person's labouring to serve such as can make him no return.

693. শুকনা কাঠে বজ্রাঘাত ।

The thunderbolt falling on a withered tree !

Applied to the laying of heavy burthens on a poor man.

694. বৌঁচা মুখে দাড়ি, বেড়ান বাড়ি ২ ।

With a fine beard on a varlet face, he travels about from house to house !

Applied to a mean or ordinary person strutting about in fine apparel and gaudy ornaments.

695. গায় উড়ে খড়ী, কলপ দেওয়া দাড়ী ।

His body covered with lime, but his beard well dyed !

In a like application to one of mean occupation affecting a shew of respectability.

696. এবোটর পোঁদে নাই টেনা ।

প্রতি হাটে গুড়ক তামাক কেনা ॥

The fellow has not a rag to his back, yet buys prepared tobacco in every market !

(Tobacco expensively prepared with molasses and other ingredients, as used for the Indian hooka.)

A jest passed on one who longs for expensive objects, though destitute of the means of purchasing them.

697. পোঁদ না থাকিলে সত্য পীর হইত ।

Were it not for his bare rump, he might be a saint indeed !

(Peers, or Mahomedan saints, wear a loose cloth behind.)

Addressed to one who vainly attempts that for which he has not the necessary qualifications.

698. ঠেঁটা লোকের মুখে আঁট ।
বাহিরে থাকে কাটে গাঁট ।

*A fierce disclaimer is on the rascal's tongue—yet let
your purse hang out and he cuts it !*

Intending to advise a cautious distrust of the fair but
deceptive speeches of a rogue, who is ever on the watch.

699. চাষা যদি করে হিত, করিতে ২ বিপরীত ।

*The boor attempts to do you a service, but he spoils it in
the doing !*

Said in order to dissuade from forming intimacy with a
fool, though he design well to you, since his execution will
never equal his intention.

700. প্রভু আইলেন ধায়ে, আজি হরের বিয়ে ।

*The master comes running, and says—' This is Hara's
wedding-day !'*

A jibe on one who, in the eagerness of cupidity im-
portunes with solicitation a person with whom he has
neither intimacy nor connexion.

701. মরার চুল ফেলে হাল্কি করা ।

Lightening the corpse by cutting away the hair !

In ridicule of not properly wrapping up or covering a weigh-
ty article, lest it should be rendered too heavy for carriage.

702. নেটে ইন্দুর পাহাড় কাটে ।

The little mouse bores through the mountain !

Employed in extolling the efficiency of an ordinary person
conducting successfully an important business.

703. হাঁড়ি শুক্কাই অলবণ ।

There is not a taste of salt even in the saucepan !

Said when favourable mention has been made of an
attempt at what has proved an entire failure ; also applied to
express what is utterly worthless, &c.

704. না জানে আঁধি সাঁধি ।

ধুচনি দেখে বলে, কাঁচকলার কাঁদি ॥

*He perceives not the chinks, but seeing a rice sieve
calls it a bunch of plantains !*

In ridicule of the preposterous mistakes and misapplication of terms made by an ignorant person.

705. বুঝিমান্ ইন্দুরের বিরাল দেখে দৌড় ।

Like the cunning rat flying when it sees the cat !

Said sarcastically when a fool is lauded for a caution and prudence, that were not in exercise to prevent the mischief or evil which they are now employed to remedy.

706. উঁহার কি চাল না চুলা, টেঁকি না কুলা ।

*He has neither roof nor hearth, pestle nor winnowing
fan !*

Intending a censure on one who, though having neither wife nor children, but entirely unincumbered with worldly cares, yet neglects all religious observances.

707. এখনি হইয়াছে কি ধর কুকুরের ভিক মাঁগাব ।

*What's this now ! seize him, and I'll make him beg his
food led by a dog !*

A threatening form of intimidation, intended for one who has committed a serious fault.

708. বাহার কিবা মুখের ছাই, তবু হলুদ মাখেন নাই ।

*What a beauteous apparition of a face the man has,
and yet he smears it not with turmeric !*

In ridicule of one who is either ugly or inexpert.

709. বেটা বড় বুদ্ধিমান, এক পিড়িতে পাঁচ মোকাম।

A cunning fellow! he makes five heaps on one altar!

A sneer on one who helps his guests sparingly, and of one dish at a time—as a devotee makes five divisions of the offerings which he lays upon the sacred elevation.

710. দাঁকে কোঁক ছাপা।

Hiding the swelling waist from the midwife!

In ridicule of the attempt to conceal a matter from persons whom nothing escapes.

711. বড় ক্ষুধায় পাটকেলে কামড়।

When tortured with hunger one bites at a brick bat!

Said, when a person, urged by poverty, has been induced to attempt what is wrong for his relief.

712. ভাগ্যবানের বোঝা ভগবানে বয়।

God supports the rich man's burthen!

Said when a wealthy person has succeeded in his aims, yet without any active exertions of his own.

713. কলুর বলদ।

He's an oilman's ox!

Descriptive of one who has been absurdly extolled for something in which he has employed mere labour, and no portion of intellect whatever.

714. উজনের কই।

He's a wandering cavy fish!

(The Perca Vagabunda, which, in the rains, leaves the rivers for ponds, which it reaches by means of small water-courses, &c.)

Applied to a pertinacious and self-willed person, unsubmitive to either advice or authority.

715. শুক্ল কথ্য না শুনে কাণে।
প্রাণ যায় তার হড়কাটানে॥

He who listens not to the advice of the wise, shall forfeit life as in the drawing of a bolt!

In application to one who suffers the consequences of his own wilful disregard of the prudential wisdom of ages.

716. বাহার গুণে আইসে ঘুম, কত কব লীলা।
বাপের গলায় শিকল দিয়া মায়ের ভাজে পীলা॥

How many of the fellow's pranks shall I tell! I am heavy with sleep, talking of his doings: he fastens a chain round his father's neck, and inflicts a wound on his mother's spleen!

Intending a reproof of one who, equally selfish and cruel, supports himself by knavery and fraud, regardless of what is due to others, and of the rule of *mine* and *thine*.

717. ছেলে চাহিয়ে ছেলের গু ভারি।

The infant's excretions are more burdensome than the infant!

An analogy employed when, what is incidental to any service or labour, is more disagreeable or more difficult than the service or thing itself.

718. কাহার মার্গে বাঁশ যায় কেহ পাবে ২ গণে।

One man is impaled, while another counts the joints of the stake!

Said when a person suffering under calamity, is questioned thereupon in a light and unconcerned manner, by another destitute alike of feeling and sympathy.

719. তুলা দিয়া সহাইয়া মই দিয়া উলতে হয় ।

Begin with laying on a load of cotton, and you may end by making a man draw a harrow!

Designed as an advice to one who has unsuccessfully endeavoured to exact too much or impose too heavy a service, and intimating his deficiency in prudence and judgment in so doing.

720. চাপিলে বোঝা কাপের যাড়ে ঢালে ।

When the load presses too heavily, he flings it on his father's shoulders!

In reproof of one who abandons his home and employment, because unwilling longer to sustain the weight of the exertions required of him.

721. বড় নয় কো রসের গুঁড় ।

He is no dotard, but has the sweet sap of wit in him!
Said in commendation of a cheerful and jocose old man.

722. অল্প জলে পুঁটি মাচ কর ২ করে ।

A diminutive fish sports freely in a trifle of water!
Applied to a low fellow who assumes undue consequence.

723. অনেক জলের মাচ ।

He is a large-water fish!

Said of a distinguished individual, who is unprovoked to anger by the petty insolence of inferior persons.

724. উনি বৃক্ষস্থিত অগ্নি ।

He is like fire in the heart of a tree!

Intending one who is a pest and trouble to his family and those about him, whom he injures rather than benefits.

725. শেওড়া গাছের পেতনী ।

She's a sheora-tree spectre!

Said of a disgusting, negligent, and good-for-nothing slattern,

726. যা মুখে ঔষধ দিয়াছে ।

He has applied a salve to the mouth of the wound!

Said in praise of one who has given a prompt and well-turned reply to another's speech or argument.

727. পৌদ চুলকে বুণ তোলা ।

He has raised a sore by scratching the skin !

Applied to one who injudiciously introduces a subject that gives the occasion for reproaching and attaching blame to himself.

728. ভাঁড় আছে, কর্পূর নাই ।

He has a pot, but no camphor in it!

Said in answer to one who inquires, whether he should solicit some gift or favor from one in poor circumstances.

729. দেখে শুনে পেটের পিলা চম্কে ।

My spleen within me is startled at what I hear and see!

Uttered by a by-stander, when one person blames and abuses another without sufficient reason.

730. যেমন মতি তেমনি গতি । কাঁচকরাটা ভগবতী ॥

A man's fate is just as his doings ; the avenging goddess is the proper sauce to them.

An exclamation made on witnessing the sudden just punishment of an evil deed.

731. লক্ষ্মীছাড়া কুটুম্ব কুটুম্বাটী যায় ।

হুতু থাকুক জল পিঁড়ি সম্ভাষ না পায় ॥

The poor relation visits the family dwelling ; but so far from finding refreshment, he obtains not even a salutation !

Intimating the disappointment of one who, under the pressure of his necessities, repairs to the house of a wealthy relative for a relief and kindness which he finds not.

732. ভাতার্তীর ভাতার নয়।
 নেড়ীর সোদর দেওর হয় ॥

Is the husband no husband to his wife, but whole brother-in-law to the courtesan !

(As much as to say, does he take no part with her when ill-treated who has a right to look for his protection, while perhaps readily engaging in the service of a strumpet ?)

The reproachful address of a woman to a near relative, as being unconcerned, while a more distant one, pretending friendship or attachment to him, yet picks a quarrel with her in his very presence.

733. জীয়ন্তে না দিলে তুড়ি।
 মলে দিবে বেণা গাহ মুড়ি ॥

He who won't give a snap of his fingers for the living, will cover him with fragrant grass when dead !

Referring to the expensive obsequies always so religiously performed, and applied to sons, &c. who pay not due respect and obedience to their parents while yet in their power.

734. শঠের প্রেম কুরের ধার।
 যো পাইলে কেহ নয় কার ॥

A deceiver's love is like a razor's edge—none such retains regard for any, when any thing may be gained by unfaithfulness.

Meaning, that there is no security for one who has fallen into the power of a false friend, though he be attached to him by the strongest bonds of sincere affection.

735. কৃপণের ধন ভেড়েতের কল।

The miser's wealth resembles the fruit of the terata tree—(Which being light and furnished with a fine down, are carried far, and so fall at great distances from the parent tree.)

Descriptive of the fate of the parsimonious man, who toils much in acquiring wealth, which, from a fearful selfishness, he shrinks from spending, and which is ultimately enjoyed by others, he himself deriving no real advantage from it.

736. কুঁড়ে ঘরে বাস, খাট পালঙ্কের আশ।

Living in a rice-field hut, and wishing for a bedstead!

A sarcasm on little people, whose desires are too large for their stations.

737. দেশে নাই যা, ছেলের মুখে তা।

The wish for what the country produces not, is heard only from the mouths of children.

A rebuke of such as allow themselves to indulge desire for things unattainable.

738. আকাশে কাঁদ পাতে বনের পাখি মারে।

He spreads his nets in the air to take the birds from the wood!

Said of one who, by employing artifice and cunning, succeeds in obtaining gifts and favours from a stranger.

739. গোলার ধান ইন্দুরে খায়, পোঁদে মাখে আটা।

The rats have devoured the grain in his barn, so he rubs his thighs with the flour!

(i. e. engages afresh in the vexations and toils of business.)

Said of one who, having been deprived of his treasured gains by the villany of others, applies himself anew to the acquisition of wealth by still continued toil.

740. শঠের মিত্রতা আর কৃপণের ধন।

কেবল অনর্থ মূল না চাহে কারণ ॥

A deceiver's friendship and a miser's wealth are but sources of vexation, that wait not for a just occasion.

A dissuasion from entering into close and confidential intimacies with the insincere and crafty.

741. বাতাসে হাঁড়ি ঠগ্ন ২ করে ।
রাজার বেটা পক্ষি মারে ॥

The jingle of his brass pots is in the air, while the royal youth knocks down the birds !

A jeer passed upon one without means, who imitates the practices of the great and wealthy ; as if a brazier should indulge in the pleasures of the chase, &c.

742. ঘোল মাগিতে পিছে ভাঁড় ।

Begging for buttermilk with the pitcher behind one's back !

Applied to one who, having come to make request for something, does it with a diffident shyness and awkward hesitation.

743. ঘোষকে নেড়ে ভাল ।

The ballad-singer is approved by the cowherd !

(Two classes in low esteem among Mussulmans and Hindus severally.)

Meaning, that there is no room for surprize at the mutual friendships of the wicked—the vicious and abandoned disapprove not of such as resemble them ; for only virtue is ever disgusted with vice.

744. মনকে চক্ঠার ।

Vain is a wink of the eye to win the mind !

Said, when a person unworthy of credit makes promises which are not believed : plausible but insincere.

745. আস্কে খায় কোঁড় গণে না ।

He eats his cakes without reckoning the air-holes !

Said to one who, in his negligent precipitation, having forgotten the number of pieces of gold or other money, which he had received, runs back to the giver to inquire.

746. কড়ি হইলে বাঘের চক্ষু নিলে ।

One may procure tiger's eyes, if one has only money !

Meaning, that to one possessed of wealth, nothing is impracticable or unattainable, however difficult or scarce.

747. ঘাটের নৌকা ঘাটে রহিল ।

কাণ্ডারী দূর পলায়ে গেল ॥

The boat floats still at the slip, but the steersman has fled far away !

Used as an expression of their solitary and helpless condition, by such as have lost those, (husband or son for instance,) by whom they should have been cherished and supported. Also employed when a person dies suddenly after amassing wealth, erecting a house, &c.

748. চক্ষু থাকিতে কাণ ।

Blind with both his eyes open !

A reproof of heedless inadvertences and giddy oversights.

749. সে গুড়ে বালি ।

'Tis sand mixed up with molasses !

(and so not separable, being already worked up and appropriated.)

Applied to the vain wish for what is unattainable.

750. আছে বস্তু নিয়ে বিচার ।

He who has money may ask for judgment !

Intending, that all purposes may be accomplished by those who have the means of procuring the good-will and suffrages of others ; for even justice is venal.

751. শব থাকিতে কুশপুত্রল।

An effigy of straw and the corpse at hand!

(Alluding to a practice of performing the funeral rites with an image in straw, when the body of one deceased is not to be found.)

Applied to the censure of a vain solicitude to effect by laborious contrivances what is simply and easily accomplishable.

752. পাকা মাথায় সিন্দুরের ফোটা।

Vermilion dots on the brow of a gray head!

In ridicule of a display of ornaments on an old woman.

753. খুদু খাইতে মুখ নাই, ফটিকে রাজা থোপ।

No mouth for eating refuse rice, with a red tassel to his rosary!

A jest on such as deck themselves in dress and finery above their means and station.

754. গুাম সহস্কে পোয়াল মেসো।

An uncle of straw by mere village connexion!

Applied to the ridicule of forming close intimacies with chance strangers, or of addressing them in strong terms of zealous friendship.

755. সে মাহুতের অঙ্কুশ।

He's like an elephant's goad.

Said of one who exercises powerful influence over another, as a wife over a husband, &c.

756. ইনি শাঁখারির করাৎ।

He resembles a shell-cutter's saw.—

(Which cuts both ways.)

Said of one who contrives, by cleverness and cunning, to suck his own advantage out of both parties in an affair, while pretending to give counsel and aid to each—as from plaintiff and defendant, or in either event of a suit, &c.

757. **স্ত্রী জালে কাহার রক্ষা ?**

Who escapes from the net of woman ?

(i. e. Who is not under her influence?)

Employed to counsel the engaging of female influence for the attainment of an object, by securing its exertion over those whose favour, &c. is sought. Also applied to the case of one incapable of virtuous exertion, &c. from the strength of his worldly attachments and love of pleasure.

758. **সাপের হুঁছো গেলা।**

Like the serpent's devouring the musk-rat.

(Offensive to swallow from its foul odour, yet not to be foregone because of the call of hunger.)

Applied to one who is in a straight between two alternatives, both equally distressing and annoying.

759. **খান্‌কীর প্রীতি।**

Like a harlot's love.

(i. e. mercenary, enduring only while fed by gifts, &c.)

Descriptive of venal justice, and of an interested shew of kindness or good-will.

760. **আগ্নি তীর্থেৰ কাকের ন্যায় বসিয়া আছি।**

I have waited patiently, like a crow at a place of pilgrimage!

(In expectation of sustenance from the offerings, &c.)

The expression of humble expectants, who crave the small boon for which they have been some time looking.

761. **জলশোত হইলেও কুকুর নেহে।**

A dog laps his water even from a flowing stream!

Meaning, that even in the midst of surrounding abundance, labour and toil but ill repaid, are the lot of the poor and the humble.

762. বসিতে জায়গা পেলে, শুইবার স্থান নিলে।

He who gets a place to sit in, will speedily find a spot to sleep in.

Applied to encourage a hope of the ultimate attainment of one's views of aggrandisement, &c. by gradual encroachments and patient perseverance in following up successive advantages. Also intimating, on the other hand, the inconvenience of allowing a person the first opportunity for such future encroachments.

763. পরভাতী ভাল, পরঘরী কিছু নয়।

Though it be well to eat of another's rice, it is far otherwise to dwell in his house!

Implying, that while the former may be an unalloyed advantage, the latter would be to resign one's independence, and to subject one's self to another's domination, capriciousness, and ill-temper.

764. গাছে কাঁটাল গৌঁফে তেল।

Rubbing oil on the mustaches while the jack-fruit is still on the tree!

Applied to ridicule a premature satisfaction, as though that were actually had or accomplished which is yet but hoped for or designed.

N. B. The Natives before handling the jack-fruit, which exudes a glutinous juice like bird-lime, rub their hands with oil, and so naturally, in the case in question, on the mustaches.

765. ক্রমা গাছের ফল মিঠা।

Sweet is the fruit of the tree of patience!

Employed to counsel a steady and patient prosecution of an object, without either despair or precipitation, under the assurance of ultimate success.

766. যর্ষিলে পাথর জাঁগ্ন হয়।

Even stone is worn down by constant rubbing!

A similar recommendation of patience and perseverance in pursuing any specific object.

767. জুয়ার গেলে ডাকনে কি ফল ?

What use in crying out, when the tide is gone by?

Advising caution in speech, since words of defamation &c. once uttered are irrecoverable.

768. ভাতার মারি দেখে ভানাসা।

তাল গাছে বাবুই বাসা ॥

See what a sight! a woman beating her husband! like the babui's nest on the lofty tál-tree!

Applied to unbecoming treatment of a husband, or generally to things uncommon and surprizing.

769. সেখানে যম ও আসিতে পারে না।

Yama himself dare not enter there!

In commendation of a strict and watchful police or vigorous government, whereby thieves, murderers, and other evil-doers are kept under, by the fear of punishment.

770. যে রক্ষক সে ভক্ষক।

The guardian himself the devourer!

Applied to such as betray their trust, injure the persons, and consume or steal the articles, consigned to them.

771. যদি পায় রাজ্যদেশ।

তবু না যায় বৃহস্পতির শেষ ॥

Though he should gain a kingdom, he would not move on a Thursday-eve!

(i. e. would refuse to undertake a journey, &c. thereon, from a persuasion that to do so would be attended with misfortune.)

Applied to the scruples of superstitious persons.

772. খুঁএ তাঁতি তসরে হাত ।

A petty weaver venturing on silk-spinning !
In derision of a little man attempting high matters.

773. সাপ মরে লাঠী না ভাঙ্গে ।

The snake is killed, and the stick not broken !

Said, when that which has been deprecated, is warded off, while that which has been wished for, is also attained.

774. এক লাড়িতে সাত সাপ মারা ।

Trying to kill seven snakes with a single stick !

Addressed to one who reveals a secret; as unable at the same time to comply with the promise to his confidant, and indulge his own itch of babbling; and so hinting danger to himself from the vain attempt.

775. বেড়া নাড়িয়া গৃহস্থের মন বোঝা ।

Shaking the fence to know the owner's mind !

Applied to disguised and cunning attempts to sift out a person's intentions.

776. কথা ছিল না দিল গালি ।

আজি না হয় হবে কালি ॥

We had no intercourse; nay, he even abused me; yet if not to-day, he may be my friend to-morrow !

Meaning, that the friendship and good-will even of the most estranged, may ultimately be secured by means of frequent converse and progressive intercourse.

777. ভূত দিয়া ভূত ছাড়ান ।

Chasing away one demon by another !

When one rascal is employed to expel or subdue another,

778. আজি আমাদের রীধা বাড়া, কালি আমাদের
থাওয়া।

আজি কালি পরশ্ব আছি, তরশ্ব আমার যাওয়া ॥

*To-day we cook and mete the rice, to-morrow will eat it ;
I am here to-day, to-morrow, and the day after ; but the
next, I am off !*

A threatening address to a vicious and shameless relative, &c.

779. ছিল ডাঁটা হইল তুল, কাটিতে ২ নির্মূল।

*The stem arose, and the fruit was there ; but by con-
tinual cutting, the roots died away !*

Applied to a gradual decline from affluence to poverty, from greatness to a low condition.

780. গোদা মানা নমস্কার।

বাপু তোমার বচনেই পুরস্কার ॥

*' My service to you, uncle of the elephant-foot ;' ' My
child, I am honored in your converse !'*

Shewing, by the sarcastic reply of the insulted senior, to the junior who jests upon his misfortune, that the highest compliments accompanied by covert insult can be received only with dissatisfaction, never conciliate.

781. ধীর পানী পাথর ছেদে।

Dripping water will eat through a rock !

Intending, that deliberate and patient perseverance will overcome all difficulties and effect all objects.

782. পিঁড়ায় জিনিলে পেঁড়োর জেনা যায়।

*Gain a cause on the house terrace, and you will surely
gain it at the tribunal !*

Insinuating the propriety of examining a matter well in private, before entering into legal contests.

783. এদেখি ঘোড়ার কানড়।

I see he is like a horse's bite!

In application to an obstinate and headstrong person.

784. যে ছেলে ভাঁটা মারে তার নাটা হেন চক্ষু।

The child that shoots marbles expertly, has eyes like a ndátá-berry.

Meaning, that a person's qualifications and habits may often be known at first sight.

785. মানুষের বড় মান, তার হেঁড়া দুই কাণ।

A highly respectable man with both his ears slit!

A jeer on a low and mean person in poor case.

786. ঝি মারিয়া বৌকে শিক্ষণ।

Beating the daughter to warn the wife!

Applied to the aim at giving a lesson indirectly to one while addressing another.

787. লড়ে মধু পড়ে না।

The honey moves, but drops not!

In application to one who gives fair promises, but does not fulfil them.

788. ধীরে ২ বুনে তাঁতি সকল জিনে ॥

By slowly weaving on, the weaver finishes the whole web at last!

Shewing, that success attends patient and persevering efforts, unmarred by haste and precipitation.

789. ইনি শিক্কাবর্দারের পক্কাবর্দার।

He is merely the horn-bearer's bag-bearer!

Said contemptuously of an inferior, sent to execute that to which his principal is himself incompetent.

790. টেকিশালে না উঠতে পায়, খাবায় কুড়া খায়।

Unable to mount to the husking stand, the cow must eat of the chaff by snatches!

Applied to vain pretensions in one of mean ability.

791. যাটে গিয়াছে যায়ের মা, দেখে আইল বাঘের পা।
সে বলিল আমি গুনিলাম, মরিবর্তি বাঘ দেখিলাম ॥

My sister-in-law's mother went down to the ghât, and came back having seen a dead tiger's paw; I heard her say she was ready to die at beholding a living tiger!

Used jeeringly of a relator of marvellous, extravagant, and exaggerated stories, or traveller's tales.

792. সভায় না ঠাই পায়, ঘরে আসে মাগু ঠেলায়।

Not obtaining a place in the assembly, he comes home and thwacks his wife!

Applied to such as venture to insult and abuse only those who are altogether dependant on them.

793. ঢালে খাঁড়ায় বেহাতী।

His hands are engaged with the shield and the sword!

A jeer on an indolent and useless fellow.

794. আর কাঠে আগুন নাই, মান্দার কাঠে আগুন।

What! no fire in any wood but that of the mândár tree!

Applied to something improbable or impossible.

795. কাজাল বলে ধন পাই, ধন বলে আস্মানে ধাই।

The poor man cries, ' Let me get money ; while the rich man exclaims, ' Let me mount to heaven !'

The expression of a needy person who labours but for what he requires, leaving higher aims to such as feel not the pressure of immediate want.

796. টাক প্রকৃতি গোদ, মলে হয় শোধ।

Baldness, disposition, and elephantiasis find no cure but in death!

Intimating, that a man's natural character and bias are never to be wholly overcome.

797. যে আইল যোগী সে হইল সেকী।

He came a Jogi and is become a Shaik!

Applied to encroaching servants and others, modest and submissive at first, but afterwards insolent and troublesome.

798. যত তর্ক তত নর্ক, বিচি গুণে কড়ি।

The greater the cunning the greater the grief ; like the money given in hope of the jack stones.

799. কাঁঠাল টি আমাকে দেও।

বিচি গুণে কড়ি নেও ॥

Give me a jack-fruit, and take your money on a guess at the seeds.

Both proverbs referring to a story of one who cunningly, as he supposed, purchased a jack fruit in the lump, hoping to find many seeds within for his eating—but was disappointed in his bargain.

Said when that fails, which has been commenced with caution, and after much deliberation and cunning.

800. বেজ বাগিয়। বোড়া, তিনে নষ্টের গোড়া।

These three, the hawk, the money-changer, and the bora snake are sources of destruction!

Fastening the character of cunning and deceitfulness alike upon them all.

801. গরু মরিবে ধরিবে তুলে।

মানুষ মরিবে ধরিবে চেপে ॥

When a cow dies they carry her off to the river; when a man dies they cover him up and do the same!

(i. e. treating the good man and the useful beast alike.)

Applied to ingratitude and evil for good done, when having no further occasion for a person's services—as the dead are no longer regarded by the living.

802. ভক্ত বড় ভক্তি করে, গুরু রহিল বসে।

গাছের আম গাছে রহিল, বোঁটা গেল খসে ॥

He devoutly waits upon the disciple, while the spiritual guide sits by neglected;—the fruit remains on the mango tree, while the stalk is shaken off!

Applied to a manifest inattention to what is of prime importance, while preposterously solicitous about something of far inferior moment.

803. কোলের ছেলে গলে, মাটির ছেলে বলে।

The child in the lap pines away, while that on the ground thrives.

Applied to the censure of overcarefulness and an anxious solicitude that defeats its own object.

Sanskrit Proverbs.

804. अविचारा पुरीमध्ये यः पलाति सजीवति ।

He who flies from an ill-governed town is safe.

Intimating, that one ought not to abide where a residence would be attended with disgrace, or with subjection to an authority unregulated by justice.

805. आहारे व्यवहारे च त्यक्तलज्जः सदा भवेत् ।

One should discard shame in food and trade.

In eating or transacting business, diffidence must be laid aside, as only serving to occasion loss or disadvantage.

806. अक्षारः शतधौतेन मलिनश्च नमुञ्चति ।

Charcoal parts not with its blackness in a hundred washings.

Meaning that an evil nature or depraved disposition is not to be either amended or overcome.

807. गण्डुष जलमात्रेण सकरी करकरायते ।

The minute Saphari fish makes a pother in a handful of water !

Said of a low person unduly elated with a small advancement, and so assuming a ridiculous importance.

808. प्रयागे मूत्र्यते येन तस्य गङ्गा वराटिका ।

He who makes water at the sacred confluence, will regard the Gangá as little as a vile courie.

Intimating, that one who is capable of committing great crimes, will certainly not shrink from venial offences.

809. नष्टस्य कान्य गतिः ।

What second course is there for a rascal?

Meaning that nothing good is to be expected from one abandoned to vice ; while, since he has no other resource for his support, every excess and villany may well be anticipated.

810. त्रिशंकुरस्यर्गारोहणं ।

Like Trishankur's mounting to heaven !

(Referring to a fable of a king so named, who wishing to mount to heaven with his body, was hurled down headlong, and continued ever after in an inverted position, heels upward.)

Applied to a man's relinquishing a good he has, in the desire for what proves unattainable, and thus losing both.

811. पापाङ्गनां पाप शतेन किं वा ।

What are a hundred crimes to a sinner's thought ?

Shewing that people of depraved hearts cease not to devise new villainies, without fear, shame, or remorse.

812. अणुवुण कलङ्कानां काले लोपो भविष्यति ।

A debt, a boil, or a stain will disappear in time.

Insinuating that one who has acquired an ill name and fallen into disrepute, may yet, in process of time, re-establish his character, if he only duly exert himself to that end.

813. स्वभावो मूर्च्छिं वर्तते ।

The disposition is carried on the head—

(And is therefore the first thing seen, like a load on a man's head at a distance.)

Meaning that a person's real character shews itself at once.

814. अत्यूँक्षेः पतनाय ।

When very high, ready for a fall !

Employed admonishingly, when a person, through an excess of vanity, looks down with disdain upon respectable people.

815. **সর্বমত্যস্ত গর্হিতং ।**

Every thing excessive is censurable.

Shewing that a medium should be observed in every thing, and nothing allowed or indulged in to excess.

816. **সংসর্গজা দোষগুণা ভবন্তি ।**

Vice and virtue arise from our associations.

As excellence is acquired by intercourse with the good, so vice is learned from intimacy with the corrupt and abandoned.

817. **যাদৃশী ভাবনা যস্য সিদ্ধিঃ ভবতি তাদৃশী ।**

As the forethought or apprehension, so is the result.

Intimating, that people successfully accomplish only what they plan with prudence and pursue with zeal; and that success often depends upon our own hope of obtaining it.

818. **আসন্নকালে বিপরীত বুদ্ধিঃ ।**

When the fated hour of death arrives, the understanding is shaken !

Applied to intimate, that the mind of man is overpowered and weakened by the severity of affliction ; or is so infatuated before the approach of the fatal hour, as to be incapable either of foreseeing or obviating the coming evil ; like the tree that blossoms as it is cut down.

819. **স্ত্রীবুদ্ধিঃ প্রলয়করী ।**

Woman's wit is the world's woe !

A counsel not to proceed in any thing by the advice of a woman ; since no success can attend what is so directed.

820. উত্তীর্ণেচ গতে পারে নৌকায়্য কি° প্রয়োজন° ।

What further use of the boat when you have crossed the stream!

Sarcastically applied to one who, having been benefitted by another's kindness, for which he had been humbly suppliant, ceases afterwards to pay the same respect as before to his benefactor.

821. নরাণা° নাপিতো ধূর্তঃ ।

The barber is the craftiest among men!

So commonly reputed among the Hindoos; probably with justice, from the habits of the profession.

822. পতিতঃ পর্বতো লঘুঃ ।

A fallen mountain is lightly regarded!

Meaning that, when a person once prosperous declines in circumstances, he ceases to be respected; also that what in apprehension seemed difficult or alarming, becomes easy by use or supportable by endurance.

823. যদ্বিধেৰ্মনসি স্থিত° ।

'Tis as fixed in the mind of God!

Intending that whatever the Deity pleases must meet accomplishment, and that it is vain to oppose one's fate.

824. আত্মবৎ মন্যতে জগৎ ।

Men think the world like themselves!

The ill-minded man thinks ill of all men, as the pure intentioned are little prone to suspect ill of any.

825. গুরুনিন্দা অধোগতিঃ ।

To reproach a spiritual guide is perdition!

Threatening the future punishment of hell to such as blaspheme those whom they should respect and venerate.

826. নাহঙ্কারাৎ পরোরিণুঃ ।

No greater foe than pride!

An admonition to the great and dignified, to suppress a haughtiness more injurious to them than any enemy.

827. ধর্মস্য সুখ্যা গতিঃ ।

The course of providential events is nicely adjusted!

Used to deter from evil by the threat of divine judgment, as well as to encourage to goodness by the assurance that perseverance in the path of virtue is never attended with ill consequence; also uttered in pious acknowledgment, when the efforts of a malicious defamer are unexpectedly rendered abortive.

828. অর্থেন সর্বে বশাঃ ।

All men are subdued by money.

Intending the praise of wealth, by which every end may be effectually attained, and all men, by gratifying their cupidity, be rendered subservient to the holder's purposes.

829. চটকস্য মাংসং ভাগশতং ।

Cutting a sparrow into a hundred shares!

In ridicule of the division of, or competition for, a trifle among many.

830. দুর্ভিক্ষমল্লং অরণং চিরায় ।

A famine is temporary, the memory of it lasting!

Expressing the resentment of one who, when labouring under misfortune, asks of another a favor which he is refused.

831. বচনে কো দরিদ্রুঃ ।

Who is poor in words?

Hinting that when unable to be actively helpful, one may always give a kind word, to the unhappy or the suppliant.

832. বকঃ পরম ধাৰ্মিকঃ ।

The crane is a choice saint !

(Referring to the stately gait of the heron watching for its prey.)

Applied to one of outward decency and pretence of virtue, but inwardly aiming at injury to others.

833. মুৰ্খস্য নাস্ত্যৌষধং ।

There is no cure for a fool !—

i. e. no means of expelling the obstinacy of folly.

834. বৃদ্ধা বেষ্যা তপস্বিনী ।

The old courtesan is turned devotee !

A sarcasm on one who, no longer able to practise villainy, attempts a display of virtue.

835. স্বীণে কস্যান্তি গৌরবং ।

Who retains honor in poverty ?

When the eminent fall under the power of misfortune, they meet not from the many the respect which was offered willingly before.

836. গতং ন শোচামি ।

I grieve not for what is past !

A resolution not to indulge in useless lamentation and repining at unexpected calamities ; for which, having occurred, there is no help but patience, no remedy but exertion.

837. নিৰ্ধনঃপুরুষঃ কুসো ।

The poor man is contemned !

Shewing that nowhere does the man in low circumstances meet with consideration or respect.

838. **अद्य भक्ष्येण धनुर्घ्नः ।**

The bow-string shall be for to-day's meal !

A sarcasm on the parsimonious or the sordidly poor, and referring to one of the tales in the Hitopadesha, in which the jackal, reserving the carcase of the hunter for future food, and attempting to devour the bow-string first, lost his own life by its snapping.

839. **चन्दनं न बने २ ।**

The sandal tree grows not in every wood !

Meaning that it is not every ordinary man that is possessed of ability or virtue ; as the precious trees are not met with in every forest. Eminent persons are rarely to be seen.

840. **नहि सुखं दुःखैर्विना लभ्यते ।**

No pleasure is obtained without pain !

Meaning that every enjoyment has some alloy of dissatisfaction, as nothing valuable is to be procured without pains and exertion.

841. **नीचो वदति न कुरुते न वदति कुरुते सज्जनः ।**

The knave talks and does not, but the skilful man does and talks not !

Applied to great talkers, who are slow in executing.

842. **मुनीनाम् नतिभ्रमः ।**

Even the inspired sages are liable to error.

Offered in excuse for incidental failings or casual mistakes.

843. **एकेन चक्रेण न ब्रथस्य गतिर्भवेत् ।**

A chariot moves not on a single wheel !

A censure on those who would excuse their own indolence under the notion of an irresistible fate ; and intending that Providence and human exertion are always co-operative.

844. সাহসাত্ ভজতে লক্ষ্মীঃ ।

Lakshmi (goddess of Fortune) honours courage !

Meaning, that fortitude and resolution are necessary to success in all enterprizes, and that daring actions lead to high fortune and renown.

845. তাবচ্ শোভতে মূর্খো যাবৎ কিঞ্চিন্ন ভাষতে ।

The fool shines so long as he opens not his mouth !

A sarcasm on the senseless chattering of a prating fool.

846. গৃহীতইব কেশেযু মৃত্যুনা ধর্ম্মনাচরেৎ ।

Practise virtue as though death had already seized you by the hair of your head !

Advising to the practice of honesty and piety with as much earnestness as if about to fall an instant prey to death.

847. অন্ধস্য দীপং বধিরস্য গীতং ।

মূর্খস্য শাস্ত্রং কিমুমানুরাগং ॥

What cares the blind for a lamp, the deaf for a song, or the fool for knowledge !

A reproof addressed to such as reject good advice or neglect opportunities of improvement.

848. লোচনাভ্যাং বিহীনস্য দর্পণঃ কিং করিষ্যতি ।

Of what use is a looking-glass to one without eyes !

Intending that it is vain to offer good advice or wholesome instruction to one destitute of understanding to receive, or virtuous inclination to follow it.

849. ভূতে পশ্যন্তি বর্ষরাঃ ।

Fools consider when the thing is done !

Said in censure of those who act precipitately and without due reflection upon the matter in hand.

850. गतस्य शोचना नास्ति ।
There is no grieving for what is past !
 After-regrets are useless and therefore inexpedient.
851. धर्मो रक्षति धार्मिकं ।
His virtue preserves the virtuous man.
 Intending, that good conduct is a man's best security.
852. अर्थस्य पुत्रस्यो दासः ।
Man is the slave of money !
 Since most men labour after it through honor and dishonor,
 and postpone to the acquisition of it all things else.
853. दारिद्र्यदोषो गुणराशिनाशी ।
Poverty cancels a host of virtues.
 If a man be poor, his excellencies attract little notice.
854. ककः ककः पिकः पिकः ।
A crow is a crow, and a cuckoo a cuckoo !
 Men may often in outward appearance be the same, yet
 in quality and capability differ most materially.
855. शनैः २ क्षिपेत्पादं शनैः पर्वतलङ्घनं ।
*Proceed onwards leisurely ; even a mountain may be
 crossed by degrees !*
 Patience and perseverance will overcome all obstacles.
856. आत्मानं सततं रक्षेत् ।
Ever take care of yourself !
 Intending that all things are to be sacrificed to self-
 preservation, even to wife or wealth.
857. क्रोড়ে मनो धावति ।
The mind runs to the (mother's) lap !
 Meaning, that the love of native country prevails in all.

858. পল্পসা সিদ্ধিতে নিত্য° ন নিষো মধুরায়তে ।

The lime will not sweeten, though you should constantly water with milk the tree that bears it!

Meaning, that the best instructions and most laborious endeavours are utterly lost on men of evil minds and depraved dispositions.

859. দৈবন দেয়নিতি কাপুক্ষ্যা বদন্তি ।

'Fate assigns all things,' say the indolent and base.

A reproof of such as find excuse for their own defect of exertion, in the notion of an all-influential fatality.

860. নারীণা° ভূষণ° পতিঃ ।

A woman's best ornament is her husband!

Recommending conjugal fidelity and fond attachment in a wife, as her first duty and highest recommendation.

861. শিরো নাস্তি শিরো ব্যথা ।

Head-ache where the head is wanting!

Applied to absurd and impossible wishes or expectations.

862. সেবকাম° পুরাতন° ।

An old servant and old rice are alike to be preferred!

The one as being experienced and attached, the other as mature and easily digestible.

863. শীল° সর্বত্র ভূষণ° ।

A virtuous disposition is everywhere an ornament!

It being a man's best recommendation to our esteem.

864. নির্ধানদীপে কিম্বু তৈল দান° ।

চৌরে গতে বা কিম্বু সাবধান° ॥

What use in pouring oil on a lamp gone out, or what in watching when the thief is off?

In rebuke of useless afterthought and late prudence.

865. দুর্জনঃ প্রিয়বাদী চ নৈতদ্বিশ্বাস কারণং ।

*The malignant man speaks you fair, but that is no
ground for confidence in him !*

An advice to receive with caution the advances of the vile.

866. যোযস্য হৃদ্যং মহি তস্য দূরং ।

Distance is nought when the friend is in the heart !

Extolling the strength of real friendship.

867. কৃপণস্য ধনং যাতি বহু তস্কর পার্থিবে ।

*The miser's wealth is wasted by fire, thieves, and
royal fines !*

Shewing, that the penurious are ever marks for the
cupidity of others.

868. ধুর্ভৈর্জগদ্বধ্যতে ।

The world is deceived by the crafty !

Insinuating the prevalence of hypocrisy and selfishness
among devotees and others, who impose on the credulous.

869. মণিনালঙ্কৃতঃ সর্পঃ কিমসৌ ন ভয়ঙ্করঃ ।

Is the serpent not fearful when decked with jewels ?

Insinuating the danger of associating with the vicious,
though adorned with learning and science.

870. যদি হৃদয়মশুদ্ধং তস্য সর্বং বিকৃতং ।

When the heart is impure, all a man's deeds are so !

Teaching that the life is ever regulated by the inward dis-
position and principle.

871. কালোহি বলবত্তরঃ ।

Time is stronger than all things else !

Meaning that death awaits all.

872. উৎপথপুতিপন্নস্য পরিত্যাগো বিধীয়তে ।

It is commanded to forsake him who treads in forbidden paths!

Directing a choice of good association exclusively.

873. মহাজনো যেন গতাঃ সপস্থাঃ ।

That is the right path which is trodden by the good!

Indicating the praise of a righteous course.

EPIGRAM.

(Referred to in No. 555.)

বৃষল জিজ্ঞাসে পণ্ডিত কাছে ।
 মাকড় মারিলে কি দোষ আছে ॥
 পণ্ডিত কহেন শুন হে ভাই ।
 সে পাপের তুলনা পাপেতে নাই ॥
 বৃষল কহিছে হইল আকড় ।
 তোমারি বালক বধেন মাকড় ॥
 শুনিয়া ক্রোধ করি পণ্ডিত কয় ।
 মাকড় মারিলে খোকড় হয় ॥

Which may be thus rendered—

Said a clown to a Brahmin, "Sir, tell me, I pray,
 For crushing a spider what fine must I pay?" .
 "Why friend," he replied, "'tis a grievous offence,
 And demands an atonement of serious expence."—
 "Indeed—then alas, with deep sorrow I 'm filled ;
 Your son, Sir, a poor little spider has killed."—
 "Out, fool," cries the Brahmin, in anger—"away !
 For killing a spider there's nothing to pay !"

FINIS.



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